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AMONG THE GOSPELS
AND
THE ACTS

Among the Gospels

and

The Acts

Being Notes and Comments Covering the Life of Christ in the Flesh, and the First Thirty Years' History of His Church

BY

PETER AINSLIE

Author of "God and Me," etc

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"*The treasures of wisdom and knowledge are hidden in Christ.*"—PAUL

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FOREWORD.

In the preparation of this work, which has been done here and there amid the cares of a busy ministry, I have sought to make a practical classification of the material in the Gospels and the Acts, with no attempt at being exhaustive or critical, but simply presenting a common-sense plan of study as an aid to busy people who desire a larger knowledge of the Word, which is God's lamp unto our feet.

While I have freely consulted many authorities, I have sought most of all to conform to the spirit and the genius of these sacred records of our Lord when He dwelt among us in the flesh and of the planting of His Church for the saving of the lost world. In no sense is this book to be studied in preference to the Gospels and the Acts. This is only to introduce the student to the more careful study of the Holy Oracles themselves. This can only take you to the door; your study of the Word itself will take you beyond the threshold. If this book serves to that end it will have accomplished the purpose of its preparation. To the Divine Sower this is committed as being only a handful of seed that may bring fruit to His glory.

PETER AINSLIE.

Baltimore, 1908.

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APPRECIATION AND HISTORY OF THE SCRIPTURES

"God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."—*Jesus to Nicodemus* (Jno. 3: 16).

"The Spirit of the Lord is upon me,
Because He anointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord."
—*Jesus in the Synagogue at Nazareth, Quoting Isaiah's Prophecy Referring to Himself* (Isa. 61: 1; Lu. 4: 18, 19).

"In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also."—*Jesus to His Apostles at the Last Passover* (Jno. 14: 2, 3).

"They crucified Him, and with Him two others, on either side one, and Jesus in the midst."—*John* (Jno. 19: 18).

"The Lord is risen."—*The Disciples to the Two* (Lu. 24: 34).

"Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth."—*The Last Words of Jesus to His Apostles before His Ascension* (Acts 1: 8).

APPRECIATION AND HISTORY OF THE SCRIPTURES.

APPRECIATION OF THE SCRIPTURES.—In a personal letter from Grover Cleveland concerning the issuing of this volume, he wrote the author from Princeton, N. J., under the date of March 14, 1908: "I very much hope that in sending out this book you will do something to invite more attention among the masses of our people to the study of the New Testament and the Bible as a whole. It seems to me that in these days there is an unhappy falling off in our appreciation of the importance of this study. I do not believe as a people that we can afford to allow our interest in and veneration for the Bible to abate. I look upon it as the source from which those who study it in spirit and in truth will derive strength of character, a realization of the duty of citizenship, and a true apprehension of the power and wisdom and mercy of God."

"Talk about questions of the hour!" said William E. Gladstone, statesman and politician, "there is but one question: How to bring the truths of God's Word into vital contact with the mind and heart of all classes of the people." To that end this volume is written. "I put a New Testament among your books," wrote Charles Dickens, novelist and reformer, to his son, "because it is the best book that ever was or will be known in the world, and because it teaches you the best lessons by which any human creature who tries to be truthful and faithful to duty can possibly be guided." "Every morning read seriously and reverently a portion of Holy Scriptures," said Sir Matthew Hale, the great Lord Chief Justice of England,

"and acquaint yourself with the doctrine thereof. It is a book full of light and wisdom and will make you wise to eternal life."

John Locke, the famous philosopher, whose last years were spent in the study of the Scriptures, wrote: "If any man would attain the true knowledge of the Christian religion, let him study the Holy Scriptures, especially the New Testament. Therein are contained the words of eternal life. It has God for its author, salvation for its end and truth without any mixture of error for its matter."

"I must confess," said Jean Rousseau, literary genius and philosopher, "the majesty of the Scriptures astonishes me; the holiness of the Evangelists speaks to my heart and has such strong and striking characteristics of truth, and is moreover so perfectly inimitable, that had it been the invention of men the inventors would be greater than the greatest of heroes."

"All that I have taught of art," wrote John Ruskin, art critic and master of English prose, "everything that I have, whatever greatness there has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible and daily made me learn a part of it by heart." The historian, James Anthony Froude, said, "The Bible thoroughly known is a literature in itself—the rarest and richest in all departments of thought or imagination which exists."

Sir Walter Scott, novelist and poet, said it is "the one book"; Ernest Renan, rationalist and author, said that it is "the great consolatory book of humanity"; Sir Isaac Newton, philosopher and mathematician, said that it contains "the most sublime philosophy"; Thomas Huxley, agnostic and scientist, said that there could be no true

education "without the use of the Bible"; John Quincy Adams, statesman and man of letters, said that it is "the book of all others to be read at all ages and in all conditions of human life"; Napoleon Bonaparte, legislator and military genius, said, "I never omit to read the Bible, and every day with the same pleasure. The soul can never go astray with this Book as its guide." And Samuel Coleridge, poet and philosopher, affirmed that "it has gone hand and hand with civilization, science, law—in short, with the moral and intellectual cultivation of the species, always supporting and often leading the way."

Shakespeare freely wove the Scriptures into his dramas, and Bacon into his essays. Dante, Milton, Addison, Johnson, Pope, Wordsworth, Browning and Tennyson adorned their poems with these inspired thoughts. It was under the influence of the Scriptures that art was lifted to its lofty heights, when, beginning with Cimabue, Duccio and Giotto of the thirteenth and fourteenth centuries, painting was revolutionized by these religious artists, culminating two hundred years later in Raphael, Titian, Leonardo da Vinci and like spirits, followed by Rubens, Rembrandt, Hoffman, Hunt, Tissot and hosts of others with master achievements on canvas, while from Michelangelo to Dannecker and Thorwaldsen the chisel gave unspeakable beauty to marble. The greatest themes for the painter and the sculptor were Christ and the record of His life as recorded in the Gospels.

It was the study of the Scriptures that gave impetus to statesmen and brought the Golden Age of Anglo-Saxon oratory, reaching in England from the days of Lord Chatham and Edmund Burke to Gladstone, and in America from the days of Samuel Adams to the culmination of that superb triumvirate—Clay, Calhoun and Webster. "If we

abide by the principles taught in the Bible," said Daniel Webster, "our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity."

The highest achievements of the human mind in literature, philosophy, science and art have been reached under the light of the Holy Scriptures. The Word of God is the lamp of the world. Benevolences, education, discoveries, inventions—in short, all civilization that has stood for the betterment of the race has received its impulse from the Bible. Said the author, Charles Dudley Warner: "Wholly apart from its religious or from its ethical value, the Bible is the one book that no intelligent person who wishes to come into contact with the world of thought or to share the ideas of the great minds of the Christian era can afford to be ignorant of. All modern literature and all art are permeated with it. There is scarcely a great work in the language that can be fully understood and enjoyed without this knowledge, so full is it of allusions and illustrations from the Bible. This is true of fiction, of poetry, of economic and philosophic works, and also of the scientific and even agnostic treatises. It is not at all a question of religion, or theology, or of dogma; it is a question of general intelligence." Therefore, know the Word, study it, memorize it, practice it, for it is the basis of all true education and all right living.

Surrounded by such company, and these that have been named are only representatives of their classes—statesmen, authors, jurists, philosophers, historians, scientists, legislators, soldiers, poets, educators, dramatists, essayists, artists, sculptors, orators and all shades of religious thinkers—he who does not merely read, but study the Holy

Scriptures ought to be ashamed to even loiter around, not to say to sit in the company of such a distinguished assembly! But he who studies this Book and lays up its thought in his mind is fit to sit with the noblest of this age and all ages. The study of the Scriptures themselves—not books about the one blessed Book, but that Book itself—gives culture and faith and vision and holiness to the soul.

The New Testament may be read in about ten hours, and the Gospels and the book of Acts, with which this study is immediately concerned, may be read in about six hours. No system of theology can be substituted for the Scriptures. No book, however true in reflecting its light, can take its place. The author of this volume has tried to ignore all theological systems in this study, and has sought to make Christ the center of the study, as He is the center of both the Gospels and the book of Acts. This volume, then, is only a finger board pointing to Him, for to know Him is eternal life.

HISTORY OF THE SCRIPTURES.—The history of the books of the Old Testament, including the Septuagint version, belongs in the study of another volume.[1] This study is concerned with the New Testament, and the Gospels and the Acts in particular.

Christianity is an historical religion, and so the biographies of Jesus come first in the arrangement, although the letters to the Thessalonians, and perhaps several other Epistles, antedate the Gospels, but in the arrangement it is wise that the historical facts of Christ come first, followed by the Acts, which is a record of the first thirty years of the Church of Christ, and then the letters to the believers in some of those Churches, closing with the Apocalypse,

[1]Ainslie's *Among the Books of the Old Testament.*

which was both an exhortation to and a prophecy of the future Church.

Matthew wrote from the standpoint of a Jew and largely for the Jews. Both for that reason and that it is doubtless the earliest of these biographies it is placed first in the New Testament, and, consequently, next to the Old Testament. Mark appears to have written for the Romans, as Luke did for the Greeks. Although the Jews, the Romans and the Greeks were the enemies of Christianity, yet it was in the capital of the Jews that Christianity started, and it was proclaimed in the tongue of the Greeks throughout every part of the empire of the Romans. John wrote for no nationality in particular, but for all mankind, that all might "believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name."[2] It was the last of the biographies, and as none had ever done, it swept into the undated past, looked into the heights and the depths of the human soul and then looked with steadfast eye into the undated future. It is the Gospel of vision. These four books are called the Gospels perhaps from Wyclif's translation, in which he used the word *godspel,* meaning "news about God," from the Anglo-Saxon *godspellian,* combining *God* and *spel,* meaning story or news. When this term is used in the New Testament, however, it means the Word preached.

The book of Acts, which is one of the most important books in the Bible, has Luke for its author, and it covers the first thirty years' history of the Church of Christ. It is the most thrilling of annals. It records the advent of the Holy Spirit, the evangelistic labors of the early believers and the conversions of thousands of men and women of all nations into Christian life.

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[2]John 20:31.

Many of the early writers, as far back as Irenæus of the second century, frequently spoke of "the four-shaped Gospel," and he, with others, saw in the symbols of Ezekiel's vision[3] our four-fold Gospel—the *man* was the symbol for Matthew, because of the human and kingly character of Christ delineated by Matthew; the *lion* for Mark because of his emphasis on the strength and courage of Christ; the *ox* for Luke because he so frequently spoke of the mediatorial and priestly office of Christ; and the *eagle* for John because, as said Augustine, "he soars to Heaven above the clouds of human infirmity and reveals to us the mysteries of the Godhead and the felicities of eternal life, gazing on the light of immutable truth with a keen and steady ken." Whether it be a true interpretation or not, certainly the picture is beautiful.

Commenting on it, Wordsworth said: "Like them the Gospels are four in number; like them they are the chariot of God who sitteth between the cherubim; like them they bear Him on a winged throne into all lands; like them they move wherever the Spirit guides them; like them they are marvellously joined together, intertwined with coincidences and differences; wing interwoven with wing, and wheel interwoven with wheel; like them they are full of eyes, and sparkle with heavenly light; like them they sweep from Heaven to earth, and from earth to Heaven, and fly with lightning speed and with the noise of many waters. Their sound is gone out into all lands and their words to the end of the world."

In the early Church, as far back as Chrysostom of the fourth century, and even now in the Greek Church, the New Testament is divided into "the Gospels," referring to the four Gospels, and "the Apostles," referring to the re-

[3]Ezek. 1: 5-26.

mainder of the New Testament. Easter Sunday marked the beginning of the reading from the Gospels, which on that day is John 1:1-17, and on the same Sunday "the Apostles" are read, beginning with the book of Acts.

The New Testament covered less than one hundred years, counting from the birth of Christ to the latest book of this sacred collection. These books were written out of circumstances calling for such utterances. These "men spake from God, being moved by the Holy Spirit"[4] Paul wrote to Timothy, "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work."[5]

In general terms inspiration may be characterized as *verbal,* meaning that God gave the exact words, dictating them to the writer as one dictates to a stenographer without the use of the personality of the writer; and *moral,* meaning that God quickened the natural faculties of the sacred writers, using their own personalities and characteristics, but guiding them free from error, so that while there are different styles in Matthew, Mark, Luke, John, Paul, James, Peter and Jude, the truth is the same, and they are God's spokesmen to all mankind. To this latter theory, this volume is committed.

These books were written upon the skins of animals after being carefully prepared, which is called *parchment;* and upon *papyrus,* a plant found on the banks of the Nile and also in Syria. The pith of this plant was cut into strips and laid at right angles and then pressed and rubbed. This was the first "paper," which word is derived from

[4] 2 Peter 1:21. [5] 2 Timothy 3:16, 17.

papyrus, but paper made from cotton or linen did not come into use until the eleventh century.

Whether papyrus or parchment was used, it was made into rolls ten by twelve inches wide and several feet long. Matthew would make about 30 feet, Mark 19, Luke 31 or 32, John 23 and 6 inches, and Acts 31 or 32.[6] It is possible that such a long book would be divided rather than attaching all the books together on one roll, which would reach to perhaps 200 feet. On the general use of parchment book form came into use about the fourth century, with pages from 6½x9½ to 13½x20 inches, and papyrus passed out of use. Constantine ordered fifty such copies of the Scriptures for the Churches in Constantinople alone. Two copies of the New Testament of that period have been preserved. These are called "Codices," *codex* being a manuscript in the general form of a book written in uncial characters, which are characters resembling capitals, and with few, if any, punctuation marks or separation of words. The cursive style of writing, which is the running hand, did not come into use before the ninth century.

The Codex Sinaiticus, so called because it was found in the monastery of Saint Catherine at Mount Sinai by Tischendorf in 1859, is now in the Imperial Library at St. Petersburg. It is in four volumes, and contains the greater part of the Old Testament and all of the New Testament. It belongs to the middle of the fourth century. *The Codex Vaticanus,* which was found in Egypt and brought to Rome by Pope Nicholas V in 1448, is in the Vatican Library. Like the *Sinaiticus,* it belongs to the fourth century. The manuscript is not complete, there being gaps in the Old Testament, and the New Testament

[6] Frederick G. Kenyon in *Our Bible and the Ancient Manuscripts.*

ends with Hebrews 9:14. *The Codex Alexandrinus* of the fifth century was found in Alexandria and was presented to King Charles I of England by Sir Thomas Roe. It was transferred to the British Museum in London in 1753.

All these are written in Greek, and they are the most important of the early manuscripts. It is significant that the Roman Catholic Church, the Greek Church and the Protestant Church has each been made the custodian of the three most ancient manuscripts. Fragmentary copies of the Scriptures in this period, some earlier, and many full manuscripts of later periods, have been found to the number of 3829,[7] which is unparalleled in any other ancient book. There is only a single manuscript of the writings of the Athenian poet Sophocles of the third century before Christ, in existence, which is now in Florence, and this dates back no further than the eighth century of the Christian era, and of Æschylus, who lived 525-456 B. C., the earliest manuscript dates back no further than the tenth century, and so it is of other ancient authors. In spite of all devices to destroy this Book, God has kept it upon the earth to light man's way into love and peace.

The copying of these books was a toilsome and expensive task. Every letter being made separately, and the expense of preparing the parchment brought the cost of a single copy of the Scriptures anywhere from $500 to $1000. The work was done by the monks, who became skilled in the art, frequently adorning the parchment with all references to the Deity in gold or silver letters, and sometimes with artistic designs at the opening, somewhat like the initial letter now used in printing. These manu-

[7] Eberhard Nestle in *Textual Criticism of the Greek New Testament.*

scripts were sometimes bound in gold and the lids were studded with jewels. A copy of the entire Bible could be owned by only the wealthy, and so separate Gospels and Epistles were in circulation through a greater part of the Middle Ages, as those who were able could buy them. Such was the condition up to the twelfth and thirteenth centuries.

Originally there were no divisions by chapters and verses. The first division by chapters was made of the Gospels by Ammonius of Alexandria in 220 A. D., and by the year 500 the entire New Testament had been so divided. According to some of the early Greek manuscripts, Matthew was divided into 68 chapters, Mark 48, Luke 83 and John 18.[8] Eusebius of the third and fourth centuries made still shorter chapters, dividing Matthew into 355 chapters, Mark into 233, Luke into 342 and John into 232. The chapter divisions as we have them now first appeared in Latin Bibles, originating with Cardinal Hugo de St. Caro[9] of the thirteenth century, whose concordance to the Vulgate popularized both chapters and verses. The present division by verses came later, when Robert Stephens, sometimes called by his surname in French, *Etienne,* a French printer and Protestant scholar, made the plan on his way from Paris to Lyons in 1551, and the first addition appeared that year in two volumes. This system, however, was not included in Tyndale's, Coverdale's or the Great Bible. While dividing by chapters and verses is helpful, in many instances the divisions are ill made. Reading in paragraphs is greatly to be preferred.

The various books of the New Testament were passed from Church to Church, some Churches making copies

[8] *The People's Bible History,* edited by George C. Lorimer.
[9] Cyrus Adler in his Report of the U. S. National Museum.

and retaining them. At the synod of Laodicea, in 360 A. D., the first official list was made, although the list edited by Muratori in the eighteenth century, and so called *Muratorian Canon,* may reach back to 170 A. D. In the Councils of Hippo in 393 and at Carthage in 397, under the leadership of Augustine, the New Testament canon was settled as we have it now, *canon* meaning a rule by which the books were admitted, and by the latter part of the fifth century the twenty-seven books had become generally accepted throughout Christendom.

No part of the early Church did more for the translation of the Scriptures into the common tongue than the Syriac-speaking people.[10] The Christian fathers spoke of their version as "the queen" of all the versions. *The Peshito,* which is a Syriac word, meaning "simple" or "common," and used to distinguish the ordinary script from the more elaborate writing, is supposed to date from the second century. Speaking of John's Gospel, Chrysostom said that the Syrians, Indians, Persians, Ethiopians and numberless others had translations in their own languages. At the instance of Bishop Damasus of Rome, Jerome of the fourth and fifth centuries went to Palestine and there translated the Scriptures into Latin, which was the common tongue of the world at that time, and for that reason his version was called the *common,* or *Vulgate.* It was, however, not generally accepted by the Roman Catholic Church, which was then rising into being, until the ninth century, but at the Council of Trent in 1563 it was declared to be equal authority with the original Bible.

The Gothic version was the work of Ulfilas of the fourth century. Out of this he invented the Gothic alphabet, and many valuable manuscripts have been preserved from this

[10]Eberhard Nestle in Hastings' *Dictionary of the Bible.*

version, especially the one in Upsala, in Sweden, of the fifth century, which is written in uncial characters in gold and silver on purple vellum, containing, however, only 187 pages, which are large fragments of each of the Gospels. *The Georgian version,* which was the work of Mesrop, who invented the Georgian alphabet, belongs to the fifth or the sixth century. *The Slavonic version,* which was the work of Cyril and Methodius of the ninth century, gave the Scriptures in the language of the Bulgarian Slavs, as was *the Egyptian version* for the Egyptians, and there were more than a dozen other versions.

I regret that in tracing the history of the Scriptures I am compelled to make mention of the bitter hostility of the Roman Catholic Church to giving the Bible to the people in their common tongue, but it is impossible to give this history without these blots, for which I ask the reader's pity, rather than revenge, for those semi-Christianized persecutors.

In the night of the Middle Ages the priesthood became thoroughly corrupt and the Roman Catholic Church drifted almost entirely away from the Scriptures, while the pious among its own members and the pious of those who were not associated with that Church, but who were to some extent under its political power, longed for a better understanding of the Word of God. These conditions paved the way for the Reformation. Paraphrases of the Scriptures into English had been made and *John Wyclif* of the fourteenth century instituted an order called "the poor priests," who were sent out to work among the poor, and to take the Scriptures to them in their native tongue. Wyclif first translated from the Vulgate the Apocaylpse, then the Gospels, and later the whole New Testament, with notes, and two years later—1382—the Old Testa-

ment, assisted by Nicolas de Hereford.[11] For doing this Wyclif was publicly condemned by the Synod of London in the same year, and Hereford had to flee from England to save his life. Two years later Wyclif died, and forty-four years after, on the order of the Pope, his bones were burned and his ashes were thrown into the Swift, a tributary of the river Avon, and floated outward to the sea—an unintentional prophecy of the universal practice of giving the Bible in the native tongue of all nations. *John Purvey,* a pupil of Wyclif, issued a revision of Wyclif's translation, and one hundred and fifty copies of this Bible are still preserved in parchment.

Then came the invention of printing, and the first book that came from the press was a Latin Bible in the Vulgate version, issued by Gutenberg in 1456. The first printed book to enter Russia in 1564 was a copy of the Psalter, as, thirty-one years before, the first printed book to be taken into Hungary was the Epistles of Paul. In 1516 *Erasmus,* Dutch scholar and professor at Cambridge University, published a New Testament in Greek with the Latin translations and comments. It was perhaps the most sensational book in the history of the world. Commenting on its appearance, James Anthony Froude wrote: "Never was a volume more passionately devoured. A hundred thousand copies were soon sold in France alone. The fire spread as it spread behind Samson's foxes in the Philistine's corn. The clergy's skins were tender from long impunity. They shrieked from pulpit and platform, and made Europe ring with their clamor. The more loudly they cried, the more Europe perceived the justice of their chastisement. The words of the Bible have been so long familiar to us that we can hardly realize

[11] Llewellyn J. M. Bebb in Hastings' *Dictionary of the Bible.*

what the effect must have been when the Gospel was brought out fresh and visible before the astonished eyes of mankind."

Speaking of the historic conditions of Christianity in Europe at that period, Froude continues: "The Christian religion as taught and practiced in Western Europe consisted of the mass and the confessional, of elaborate ceremonials, rituals, processions, pilgrimages, prayers to the Virgin and the saints, with dispensations and indulgences for laws broken or duties left undone. Of the Gospels and Epistles so much only was known to the laity as was read in the Church services, and that intoned as if to be purposely unintelligible to the understanding. Of the rest of the Bible nothing was known at all, because nothing was supposed to be necessary, and lectures like Colet's at Oxford were considered superfluous and dangerous. Copies of the Scriptures were rare, shut up in convent libraries, and studied only by professional theologians, while conventional interpretations were attached to the text which corrupted or distorted its meaning. Erasmus had undertaken to give the Book to the whole world to read for itself—the original Greek of the Epistles and Gospels, with a new Latin translation—to wake up the intelligence, to show that the words had a real sense and were not mere sounds like the dronings of a barrel-organ. . . . It was finished at last, text and translation printed, and the living facts of Christianity, the persons of Christ and the apostles, their history, their lives, their teaching were revealed to an astonished world. For the first time the laity were able to see, side by side, the Christianity which converted the world and the Christianity of the Church with a Borgia pope, cardinal princes,

ecclesiastical courts and a mythology of lies. The effect was to be a spiritual earthquake."[12]

In 1522 *Luther* sent forth from Wittenberg his translation of the New Testament into German, and in 1534 the entire Bible from the original tongues, although fourteen editions of the entire Bible into German preceded Luther's translation.[13] His, however, established both the German language and the Protestant Reformation. *William Tyndale,* an English scholar, who fluently spoke seven different languages, in controversy with a priest said, "If God spares my life, ere many years I will cause a boy that driveth a plow shall know more of the Scriptures than thou doest," and in 1525 or 1526 his version into English appeared at Worms, because it was not safe to print it in England, whence it was carried, however, after its publication on the continent.

Tyndale was arrested in Belgium, convicted of crime for publishing the Bible into the common tongue and was put to death by strangulation and his body was burned at Brussels, October 6, 1536, while in England his translation of the Bible was being burned publicly at the command of the Roman Catholic authorities, which is described as follows by the historian, J. R. Green: " 'With six and thirty abbots, mitred priors and bishops, and he in his whole pomp mitred,' the Cardinal (Wolsey) looked on while 'great baskets full of books . . . were commanded after the great fire was made before the Rood of Northern,' the crucifix by the great door of the Cathedral, 'thus to be burned, and those heretics to go thrice about the fire and to cast in their fagots.' "[14]

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[12]Froude's *Life and Letters of Erasmus.*
[13]Philip Schaff in his *Dictionary of the Bible.*
[14]Green's *History of the English People.*

The year before Tyndale's death—1535—*Miles Coverdale* made a translation of the Scriptures into English from the German and Latin and dedicated it to Henry VIII. This was the first time the entire Bible had been given complete in the common tongue of England, and, commenting on it, Taine said: "Henry VIII at last permitted the English Bible to be published. Every one who could buy this Book either read it assiduously or had it read to him by others, and many well advanced in years learned to read with the same object. On Sunday the poor folk gathered at the bottom of the churches to hear it read. Maldon, a young man, afterwards related that he had clubbed his earnings with an apprentice to buy a New Testament, and that for fear of his father, they had hidden it in their straw mattress. . . . Try to picture these yeomen, these shopkeepers, who in the evening placed this Bible on their table, and, bareheaded, with veneration heard or read one of its chapters. Think that they had no other books, that theirs was a virgin mind, that every impression would make a furrow, that the monotony of mechanical existence rendered them open to new emotions, that they opened this Book, not for amusement, but to discover in it their doom of life and death."[15]

Then appeared the *Matthew's Bible,* which was a translation based on the labors of Tyndale and Coverdale, by John Rogers, who for concealment took the name of Thomas Matthew, but for the work of this translation he was burned at the stake on the order of the Roman Catholic sovereign, Queen Mary. In 1539 *Richard Taverner's* translation appeared, and in the same year appeared the *Great Bible,* so called because of its size, which was 9x15

[15]Hippolyte Adolphe Taine in his *History of English Literature.*

inches, and which was based on Matthew's translation. The next year a new edition of this was called for, to be used in all the Churches of England, and it was called "Cranmer's Bible," because it contained a preface by that Archbishop. It was also called "the Chained Bible," because it was chained to the pulpit.

In 1557 *William Wittingham's* translation into English appeared from Geneva, and three years later the *Geneva Bible* appeared, which was the combined work of Wittingham, Sampson and Gilby. It was the first English Bible to be marked by verses according to the system of Robert Stephens; also chapters as we have them now were used. Words supplied in the text were marked by *italics*. This Bible, which passed through one hundred and sixty editions, and which was dedicated to Queen Elizabeth, is sometimes called the "Breeches Bible," from the rendering of Gen. 3:7—"They sewed fig-tree leaves together and made themselves breeches." It was the first Bible that was printed in Scotland (1576-79), and it held a mighty influence throughout England. In 1568 there appeared the *Bishops' Bible*, so called from the number of bishops that worked on it, Archbishop Parker being the chief.

As the Protestants had to flee from England when the Catholics were in power, the Catholics sometimes had to flee when the Protestants were in power, and several English Romanists—Allen, Martin and Bristow—fled to France, and, in order to fight the Protestants with their own weapons, there they brought out a translation of the Scriptures under the patronage of the Roman Catholic Archbishop of France at Rheims in 1582, and the entire Bible at Douai in 1609-10, accompanied with bitter attacks on Protestantism and strong defenses of Catholicism. This is called the *Rheims and Douai Bible*, and it is

regarded as inferior in scholarship in comparison with Protestant versions. It was based on the Vulgate translation. Of the present Roman Catholic Bible Cardinal Wiseman said, "To call the Roman Catholic version now in use the version of Rheims and Douai is an abuse of terms. It has been altered and modified till scarcely any verse remains as it was originally published; and so far as simplicity and energy of style are concerned, the changes are in general for the worse." The comments accompanying it are much milder than in the original Rheims and Douai version. In 1887 *Lassere* brought out a translation for the Roman Catholics, and it has passed through more than twenty editions.

All these translations, except the "Great Bible," had appeared with notes, but a new epoch was now at hand. James I, who had just come to the throne of England, and although not particularly noted for piety, had called a council at Hampton Court to discuss the conditions of Church affairs in the kingdom, when President Reynolds of Corpus Christi College, Oxford, suggested a new translation of the Scriptures. It met with royal favor, and his Majesty ordered that it should appear without comment. Forty-seven scholars, although fifty-four were originally appointed, were set to the task, and after two years and nine months, consulting all former translations, both Protestant and Catholic, the *Authorized Version* was published in 1611, and being dedicated to his Majesty, it is commonly called "King James' Version," although "King James' version never cost King James a farthing." He held out to the revisers ecclesiastical honors, the universities gave them board and lodging free, and from the stationers they received 30 shillings a week. It was the work of the best scholarship of that day, and it has been

rightly called "the first of English classics." Archbishop Ussher's chronology was first used in Bishop Lloyd's edition of this version, which appeared in 1701. Later Frederick H. A. Scrivener brought out a classic edition of this version marked in paragraphs, and it is known as the *Cambridge Paragraph Bible.*

In 1870 another movement was inaugurated for the translation of the Scriptures, and according to Philip Schaff, chairman of the American committee, a revision of the King James version was sought rather than a new version. A committee of English scholars undertook the work, and later an American committee was solicited to sit with them. They spent forty days a year on the New Testament for ten and a half years, and fifty-six days a year for fourteen years on the Old Testament.[16]

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[16]The following rules controlled the action of the revisers:

"(1) To introduce as few alterations as possible in the text of the Authorized Version consistently with faithfulness.

"(2) To limit, as far as possible, the expression of such alterations to the language of the Authorized and earlier English versions.

"(3) Each company to go twice over the portion to be revised—once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

"(4) That the text to be adopted be that for which the evidence is decidedly preponderating; and that when the text so adopted differs from that from which the Authorized Version was made, the alteration be indicated in the margin.

"(5) To make or retain no change in the text on the second final revision by each company except *two-thirds* of those present approve of the same, but on the first revision to decide by simple majorities.

"(6) In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next meeting whensoever the same shall be required by one-third of those present at the meeting, such intended vote to be announced in the notice for the next meeting.

"(7) To revise the headings of chapters, pages, paragraphs, italics and punctuation.

"(8) To refer, on the part of each company, when considered desirable, to divines, scholars and literary men, whether at home or abroad for their opinions."

On May 17, 1881, the New Testament appeared amid a storm of enthusiasm, and on May 19, 1885, the Old Testament appeared, and ten years later they published a translation of the Apocrypha.

The *Revised Version* was a decided improvement on all former versions. Paragraphs instead of verses were made prominent, the poetical books of the Old Testament were published in poetical arrangement, and while there were 5788 different renderings as compared with the King James version, none of them affected any vital principle. The American committee insisted on other changes, but the English committee, which had the deciding power, compromised by publishing the American committee's corrections as an appendix for a term of fourteen years, when the American committee would have the right to enter their corrections in the body of the text. This was agreeable to the American committee, and with a further revision the *American Standard Edition,* under the direction of the American committee, appeared in 1901, and, in the judgment of most scholars, it is by far the best translation of the Scriptures that has ever been made. They changed some of the paragraphing of the English committee, inserted the figures of the verses in the body of the text, adopted "Jehovah" for God and Lord in the Old Testament, Jehovah being peculiar to Israel; substituted "Holy Spirit" for "Holy Ghost," dropped all obsolete words, gave alternate renderings in footnotes and put the subjects at the top of the pages. Besides the excellence of this last revision, under Protestant influence alone, the Bible is now translated into nearly four hundred different languages and dialects, so that at this time every nation can read the Gospel in its own native tongue.

This is a wonderful history. Following the twelfth and

thirteen centuries, the Roman Catholics fought every attempt to give the Bible to the common people, and when any edition from that time to this has ever appeared from any of their presses it has been accompanied with notes setting forth the interpretation of the Roman Catholic Church. In the Netherlands, as in other parts of Europe, it was punishable with death by burning at the stake for one to have in his possession a copy of the Bible in the language which he could understand;[17] likewise such a law prevailed in England down to the time of Henry VIII and his break with the Roman Catholic Church, and it reappeared in the reign of Mary.[18] How different is the account in the book of Acts, when in the preaching of the first Gospel sermon on the day of Pentecost the apostles were given miraculous power to speak in the native language of every man present, so that all might have a clear understanding of God's message.[19]

In the Council of Trent, in the sixteenth century, it was decreed that whosoever should presume to read the Bible in his native language would not receive absolution until he surrendered the Book—burning of the body here and torment hereafter; but in spite of all laws and heresy trials and penalty of death and priestly prohibition of entrance into Heaven, the Bible was read, and in some instances men of wealth paid as much as "100,000 pieces of money" for a single copy.

The Roman Catholics claimed the Church was the infallible authority in matters of faith and morals, but to thousands the Roman Catholic Church had become so immoral and had so lost her faith that the claim was revolting, and the great Protest occurred when thousands sought

[17] John Lothrop Motley in his *Rise of the Dutch Republic.*
[18] *The Bible—Its Meaning and Supremacy,* by F. W. Farrar.
[19] Acts 2: 1-11.

the Scriptures, as many had always done, as the only infallible authority in matters of faith and morals. While the bitterness is not so great to-day, this is still the wide difference between Protestantism and Catholicism.

The entrance of the Bible has given light. That it has created languages is proven by the influence of Wyclif's translation on English literature, Luther's translation on German literature, and other translations on every dialect of Europe. Old monuments speak and books of worth in all languages have got their mould from the sacred page. But more than this; it is the only book that lights the way through this world and into the widening pathway of the world to come. It gives to mankind comfort, peace and hope. It is truly the Word of God; and had we more difficulty in securing its secrets, our age would perhaps far exceed present conditions in piety and service.

Study of the Scriptures.—There is nothing so important in human life as study of the Scriptures. One may neglect his health or neglect his business, but the most ruinous thing to an individual is neglecting the Scriptures. It is the basis of health, business, education, morals and religion. Church membership, church attendance, church activity—none of these things can be substituted for personal study of the Word of God.

The study of the Scriptures has been divided into two branches—*textual,* which has to do with the text itself and its interpretation, and *literary,* which has to do with its literary characteristics and the circumstances of its origin. Under this latter the Old Testament canon was first formed, then the New Testament canon and the final rejection of the Apocrypha by the scholars of the Reformation, because it was not recognized by the most conservative Jews, who were certainly the best authorities on their

own sacred writings. The greatest prudence, however, should govern every student in the study of the Scriptures, and at no time should he lose sight of the fact that the purpose of study is to know God better and incorporate His Divine principles as written in the Scriptures into his own life.

In the study it is well to bear in mind these general rules: (1) *The historical circumstances,* which refers to the title, place, date, occasion and author; (2) *the contents,* which refers to the general subject, the writer, those to whom spoken, their prejudices and religious relations; (3) *dispensational truth,* which refers to statements relating to the Primeval, Patriarchal, Mosaic, Christian, Millennial and Eternity periods, for all these dispensations or periods differ widely in circumstances; (4) *the general divisions,* which refers to the division between the Old and New Testaments and the four divisions in each; (5) *the common usage of words and terms,* and do not push the point of comparison in parables, symbols and allegories beyond the point that is being illustrated; (6) *the practicing of the principles in the Scriptures* is the best expression of personal love to God and essential to one's salvation. "Ye shall know the truth, and the truth shall make you free."[20]

There are a dozen or more methods of study, and all of them have merit, only it is important to study the Bible as a whole and to become familiar with the message of each book. In the preparation of this volume it has been sought to make the Scriptures themselves the object of study. The text at the opening of each chapter in this book furnish a brief of the leading thoughts in the language of the Scriptures of that division which is discussed in the chapter, while the prayer at the close is a meditation,

[20]John 8: 32.

opening the way for personal application of the principles in that division to the individual life. The questions are to be carefully studied both by familiarizing one's self with the Scriptures referred to and the chapter in this book preceding the question, using always the six rules in the preceding paragraph.

The markings will be found very helpful, and they give increased worth to your Bible. The *undermark* means that it is the leading thought of the book, and either a single word or the whole verse is undermarked, as follows:

17 Think not that I came to
destroy the law or the prophets:
I came not to destroy, but to
fulfil. 18 For verily I say unto —Mt. 5 : 17.

The *mark* means that it is likewise a leading thought, but perhaps not so prominent as the verse that is undermarked, and the verse is marked as follows:

ask him. 9 [h] After this manner
therefore pray ye: Our Father
who art in heaven, Hallowed be
thy name. 10 [i] Thy kingdom come. —Mt. 6 : 9.

There are many Scripture passages that apply with great force to the heart personally, as though meant for no one else but the person who is reading them, and so to make this more emphatic to the reader the undermark and the mark are combined in the *personal mark,* as follows:

21 [m] Not every one that saith unto
me, Lord, Lord, shall enter into the
kingdom of heaven; but he that
doeth the will of my Father who is
in heaven. 22 [n] Many will say to —Mt. 7 : 21.

All references to the sufferings of Christ are marked on the margin by the side of the verse with a cross—✝;

and all references to His second coming may likewise be marked on the margin by the side of the verse with a cross crowned—⊕; and all references to prayer may also be marked on the margin by the side of the verse with the letter *p*. Thereby at a single glance of the eye one can see on a page what references there are to the sufferings of Christ, His second coming and the blessed boon of prayer.

The divisions of the book should be marked on the margin in Roman numerals—I, II, etc.—as indicated in each chapter study, and the name of the division may be written on the margin immediately following the Roman numeral. If one cares to, the names of the chapters may also be written on the margin close to the beginning of the chapter. All these are only suggestions. Some may prefer stating the thoughts of the divisions and the chapters in different phraseology, as some may prefer to include some verses not included in the markings or omit some that have been included. This is entirely secondary. To study the Word and practice its principles hold priority over everything else. The Father has made known to us the secrets of His heart, and to think His thoughts is an undeniable mark of kinship that makes the soul realize its dignity and worth, and at the same time to know its dependence upon Him and the necessity of absolute obedience to His will.

My Father, I am a child of Thy love. In the consciousness of my weakness I have cried unto Thee, and out of Thy mercy Thou hast had compassion. In my poor, dimmed vision I see only the rude outlines of Thy goodness and power, along with the possibilities of my soul, and this makes me cry unto Thee but the more, for I can-

not attain unto Thy heights without Thy help. Teach my heart the knowledge of the Word, and as Thou wast burned when thousands of copies of Thy Book were consigned to the flames, let me see that Thou art neglected when my Bible remains unused, and that all the springs of my spirituality dry up when the fountains of Thy truth cease to play within me. Give me open-mindedness to receive fully Thy Word and courage to practice it. Then I shall both know Thee and be known by Thee, and Jesus and I shall walk together. Amen.

QUESTIONS.

1. Familiarize yourself with the passages of Scripture at the opening of this chapter. 2. Give the substance of the appreciation of Scriptural study as expressed by Mr. Cleveland. 3. Give the names of the others and a single expression of their appreciation. 4. What of the influence of the Scriptures on literature, art and oratory? 5. What of its further influence? 6. Because of this unquestioned influence, what should every person do? 7. What of theology as a substitute for the Scriptures? 8. What of the arrangement of the New Testament according to books? 9. What of the four Gospels? 10. What of the book of Acts? 11. What of the symbols of Ezekiel's vision? 12. What of the division in public reading? 13. What of the authority of these books? 14. What of inspiration? 15. What of the material upon which the Scriptures were first written? 16. What of the codices? 17. What of the copying of the Scriptures? 18. What of the chapters and verses? 19. What of the establishing of the New Testament canon? 20. Give an account of the Syriac and other early versions, including the Egyptian. 21. Give an account of the first English translation and the conditions leading to it. 22. What of the first printing? 23. What of the work of Erasmus and the conditions of that period? 24. What of Luther and Tyndale's translations? 25. What of Coverdale's translations? 26. What of the next six translations? 27. What of the Roman Catholic translations? 28. Give an account of the three succeeding ver-

sions. 29. Following the twelfth and thirteenth centuries, what has been the Roman Catholics' policy toward giving the Scriptures to the people? 30. What is the wide difference between Protestantism and Catholicism? 31. What was the Bible's great service to languages and mankind? 32. Can anything be substituted for personal study of the Bible? 33. What of the two great branches of Bible study? 34. Give in brief the six rules for Bible study. 35. Explain the method of study suggested in this volume. 36. What is your prayer in its study?

MATTHEW.

I. From the Birth of Jesus to His Temptation.—1:1-4:11.

"Thou shalt call His name Jesus, for it is He that shall save His people from their sins."—*The Angel to Joseph* (1:21).

"Jesus was born in Bethlehem of Judæa in the days of Herod the king."—*Matthew* (2:1).

"Repent ye; for the Kingdom of Heaven is at hand."—*John the Baptist* (3:2).

"Jesus, when He was baptized, went up straightway from the water: and lo, the heavens were opened unto Him and He saw the Spirit of God descending as a dove, and coming upon Him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased."—*Matthew* (3:16, 17).

"It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—*Reply of Jesus to Satan's First Temptation* (4:4; Du. 8:3).

"Again it is written, Thou shalt not make trial of the Lord thy God."—*Reply of Jesus to Satan's Second Temptation* (4:7; Du. 6:16).

"Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."—*Reply of Jesus to Satan's Third Temptation* (4:10; Du. 6:13).

MATTHEW.

I. From the Birth of Jesus to His Temptation.—1:1-4:11.

The Book.—The Old Testament closed with the many-voiced prophecy predicting the coming of the Messiah; the New Testament opened declaring that He had come. Neither the Old nor the New Testament takes into consideration the long period between the closing of one and the opening of the other, but the Gospel of Matthew is "an illuminated bridge of inspired truth" flung over the chasm between the Old and the New Dispensation "to show," said Farrar, "that the Lord of the Christian was the Messiah of the Jew." There are sixty-five quotations from the Old Testament in the Gospel of Matthew—nearly three times as many as in any of the other Gospels—serving as so many rivets to bind together the Old and the New Testament. The book is a biography of Jesus, recorded

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Markings.—Undermark, 1:1, 20; 2:16; 3:1, 2, 16, 17; 4:1; also undermark the words "Bethlehem" and "Wise-men" in 2:1; "star" in 2:2; "Nazareth" in 2:23; "Jordan" in 3:5.

Mark, 1:17; 2:9; 3:8, 9; 4:4, 7, 10.

Personal mark, 1:21.

Divisions.—This book is divided as follows: I. From the Birth of Jesus to His Temptation (1:1-4:11); II. Early Ministry of Jesus in Galilee (4:12-7:29); III. Later Ministry of Jesus in Galilee (8-18); IV. The Ministry of Jesus in Peræa, Judæa and Jerusalem (19-25); V. The Trial, Crucifixion and Resurrection of Jesus (26-28).

Names of chapters in the first division: 1. Genealogy of Jesus; 2. His Birth and the Wise-men; 3. Ministry of John the Baptist; 4. Temptation.

by an eye-witness, and showing by Old Testament prophecy and His words and works that Jesus is the Messiah.

In his genealogical table Matthew counts from Abraham, the founder of the Jewish race, and David, the greatest of the Jewish kings. In the former he sees the fulfilment of the promise that "in thee shall all the families of the earth be blessed;" in the latter he sees that the Heir to David's throne has come. Seven times he calls Jesus David's son, and upon nearly every page there appears that familiar formula, "that it might be fulfilled." He alone calls Jerusalem "the Holy City" and "the city of the Great King." Godet termed the Gospel of Matthew "the ultimatum of Jehovah to His ancient people: recognize Jesus as your Messiah or accept Him as your Judge." While it was primarily written for the Jew, it is not Jewish in any narrow sense, for in the genealogical table four foreigners are named in the ancestral line of Jesus—Tamar, Rahab, Ruth and Bathsheba; it alone mentions the coming of the Wise-men, and it records at more length than any of the other Gospels the commission of Jesus to evangelize all nations.

The larger part of the book is occupied with the moral teachings of Jesus. More than half is taken up with His formal addresses, and so evident was this to the early disciples that one of their writers called the Gospel of Matthew "The Oracles." Its central verse is 7: 21. Fully half of the book is common to the other Gospels. While it is not always chronological, it is the most orderly and systematic of all the Gospels. Aramaic was the Hebrew dialect of Palestine, and it is usually regarded as the language in which Jesus spoke. Early tradition affirms that Matthew's Gospel was written in this vernacular. Irenæus of the second century said, "Matthew put forth

his written Gospel among the Hebrews in their own dialect." Origen of the third century said, "I have learned by tradition concerning the four Gospels, which alone are received without dispute by the Church of God under heaven; the first was written by St. Matthew, once a tax-gatherer, afterwards an apostle of Jesus Christ, who published it for the benefit of the Jewish converts, composed in the Hebrew language." However, the Aramaic copy appears to have perished in the first or second centuries, and the Greek copy was most familiar to the early Church, and it is the one from which our English translation is taken. Matthew may have written his Gospel in both languages.

THE AUTHOR AND DATE.—According to the unanimous opinion of the early Church, the author of the first Gospel was Matthew, and his authorship was not called in question through succeeding centuries until the last one hundred years. He is called Levi by both Mark[1] and Luke[2], and the former calls him the son of Alphæus. Tradition affirms that he was a brother of Thomas and a kinsman of Jesus.

He is first seen sitting at the place of toll near Capernaum on the road from Damascus to the Mediterranean Sea. While collecting toll was profitable, it was not a very honorable position in the eyes of his Jewish countrymen, inasmuch as exorbitant taxes were wrung from them for their foreign oppressors by the collector, and besides, the office was stained with dishonesty. A tax-collector was not allowed to serve as a witness, and one making an oath to him was not under obligations to keep it. On their meeting Jesus said to Matthew, "Follow me," and his only reply was immediate obedience, from which it is inferred

[1]Mk. 2:14. [2]Lu. 5:27.

that Matthew had heard Jesus before or had heard of Him. On his decision to ally himself with the new religious Teacher he gave a feast in His honor,[3] doubtless that he might confess Jesus before his old comrades and fellow tax-collectors. With the abandoning of his former profession he abandons his former name, for, like Simon, henceforth his name was Matthew, meaning "Jehovah's gift," and in his own Gospel he uses his new name with the despised term "publican" attached, a renegade, corresponding somewhat to the scallawags in the South in the United States from 1865-70, and held in similar contempt. In the official list of the apostles Mark calls him by this new name.

In his Gospel he writes of no incident in his own life; he keeps himself in the background, and tradition asserts that he was an ascetic and lived on herbs and water. He is last seen at Pentecost, and then he disappears from the pages of sacred history. Tradition says that he preached for fifteen years in Judæa and then went to foreign nations, some say to Ethiopia and others to Persia. It was generally believed in the early Church that he died a natural death.

Of his Gospel Eusebius wrote, "Matthew, after writing to Hebrews when about to go also to others, committed to writing in his native tongue the Gospel that bears his name, and so by his writing supplied to those whom he was leaving the loss of his presence." The date is anywhere about the middle of the first century, ranging from 48-69 A. D. By many it is regarded as the earliest of the Gospels. Some are of the opinion that it was written from Palestine, and others that it was written from Southern Syria, perhaps Phœnicia.

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[3] Mk. 2 : 14-17.

The lessons of this first division are considered as follows:

THE GENEALOGY (1:1-17).—The genealogy was copied from some Hebrew register, and the first fourteen persons were patriarchs, the second fourteen were kings, and the third fourteen were heirs to David's throne, but that throne being destroyed, they did not reign. The omissions, such as between Joram and Uzziah,[4] are common in Hebrew writings and are unimportant; perhaps they are made here to make the second and third sections to conform with the first in number. The purpose of this table is to show that Jesus descended from Abraham through David, as predicted in the Old Testament.

THE BETROTHAL (1:18).—Engagement has always preceded marriage in all conditions of our race, and the betrothal corresponded somewhat to the modern marriage engagement. It was a formal ceremony sometimes a year before marriage, ratified by oaths, and it could only be set aside by a paper of divorcement;[5] or if the woman violated her vows of chastity she was stoned to death.[6] One of the most beautiful touches in this first division is the absolute submission to the Divine leading through angels and dreams not only to Joseph and Mary, but to the Gentile Wise-men as well.

THE SUPERNATURAL BIRTH (1:18-21).—The birth of Jesus was unlike that of any other in the history of the world. Said the Talmud, which consists of all those Jewish civil and canonical laws not included in the Old Testament, "The birth of the Messiah alone shall not be like that of any other creature," and Isaiah proclaimed that his mother would be a virgin. "That in the man Jesus

[4]1 Ch. 3:11, 12. [5]Du. 24:1. [6]Du. 22:23, 24.

Christ the Divine nature was incarnate is an essential and fundamental part of the Christian religion," said Sir William M. Ramsay; "the Word was made flesh and dwelt among us. This fundamental principle is common to all the four Gospels, and to the New Testament as a whole. If you try to eliminate it, there remains practically nothing; that is the result clearly demonstrated in many attempts which have been made to cut out the superhuman and Divine from the life of Jesus as set forth in the Gospels. Some scholars who have made the attempt leave us a slight, trifling reminder; others frankly confess that there is nothing worth notice left; others again substitute a fanciful romance elaborated out of their own inner consciousness and unsupported by ancient authority for the narrative of the Gospels. That Jesus was not merely human, but truly superhuman and Divine, is the Christian teaching and faith and belief, and to deny that is to separate oneself from Christianity."

He was born in the year of Rome 750, from which all dates were regulated at that time and for some years after. In the sixth century Dionysius Exiguus, abbot of a monastery in Rome, proposed to count time from the birth of Christ rather than from the founding of Rome, and so he calculated the birth of Christ to have been 754 in the year of Rome, which he named 1 A. D. (*Anno Domini,* meaning "in the year of the Lord"), but later years revealed that he had made an error of four years, and that Christ was born 750 in the year of Rome, which would be 4 B. C. Be that as it may, David Smith rightly calls His birth "the watershed of history." The time of the year is unknown, and it is presumably to have been any other time than the winter. The reason that Decem-

ber 25th appears to have been named was that toward the close of that month the Romans kept the festival of the Saturnalia, making it a season of revelry, peace among themselves and exchanging gifts among friends. The slaves were granted freedom for a whole day, and among this class were many Christians. These gave themselves to a holy festival, celebrating the birth of Jesus, who had given them the liberty of the Gospel.

JESUS (1:21-23).—His personal name is the English modification of the Greek form of the Hebrew name Joshua, meaning "Jehovah's salvation," and it was one of the most sacred and heroic names in Israel's history, but its significance has to do with the future, "*for it is He that shall save His people from their sins.*" *Jesus* meant "Saviour," and His title *Christ* is the Greek for the Hebrew word Messiah, meaning "the Anointed One," referring to His office as Prophet, Priest and King. In opposition to the idea that God was far away, He was also called *Immanuel,* meaning "God with us." Great principles lie in each of these words.

HEROD (2:1-19).—Somewhat of a half Jew, Herod was a descendant of Ishmael by his mother and of Esau by his father, and so he was a descendant of Abraham. He was, however, despised in the eyes of the Jews because of his half-blood kinship. He was an Idumæan usurper, and held his throne in Jerusalem by the favor of Rome. He was tyrannical, suspicious and bloodthirsty, killing two high priests, his uncle, three of his sons, the favorite of his ten wives and thousands of others, so that Augustus once remarked, "It is better to be Herod's hog than to be his son," for being of Jewish extraction he would not kill a hog. He was the first of the Herodian kings, and was called by Josephus "Herod the Great.' He enlarged the

Temple, making it among the first buildings of the world in magnificence. At seventy years of age he died of a dreadful disease in his palace under the palm trees of Jericho, in the year of our Lord's birth, having reigned thirty-seven years in all, and thirty-four in Jerusalem.

THE WISE-MEN (2: 1-12).—Although born a Jew, the Gentiles were the first to seek Him, for the Wise-men, or the Magi, from the word *magician,* who are alone mentioned by Matthew, appear to have been priests or philosophers or astrologers from Persia or the valley of the Euphrates, perhaps disciples of Zoroaster, doubtless himself a Jew or a half-blooded kinsman of that race, who lived in Persia about 1000 B. C., and foretold the coming of a great prophet to be supernaturally born, and a later tradition caused them to believe that He would be of the seed of Abraham. Augustine and Chrysostom said there were twelve Wise-men, others that there were only three, and The Venerable Bede of the eighth century gave their names and appearances as follows: Caspar was a youth, Balthasar was in the prime of life and Melchior was old, wearing a long white beard. Another tradition makes the first a descendant of Ham, the second a descendant of Japheth, and the third a descendant of Shem. In the Middle Ages their bodies were said to have been found, and their skulls are now exhibited in the cathedral of Cologne. At a time when religion was dead and superstition was rife the craft of the Wise-men was held in high esteem, but later they degenerated into mere fortune tellers. Their coming is called *the Epiphany,* or the manifestation of Christ to the Gentiles.

THE STAR (2: 2-10).—As the pillar of cloud guided Israel forty years, this star became the guide to the Wise-

men for perhaps six or eight months, or longer. It appeared and reappeared, and doubtless was caused by a conjunction of planets, as Wieseler and other great astronomers affirmed occurred three times in the year of Rome 750.[7] It was a Jewish tradition that a similar conjunction and a star preceded the birth of Moses. Rabbi Abrabanel of the fifteenth century affirmed the truth of this tradition, and said that another conjunction would occur at the Messiah's birth, and as this conjunction occurred in 1463, he declared the near approach of the Messiah. This idea of a star at the Messiah's birth was eminent in the Jewish mind. Balaam first announced it.[8] A century after Christ, Simeon, who appeared as a false Messiah, was called by Rabbi Akiba *Bar-cochba,* meaning the "son of a star," and a star was stamped on his coins, but on his failure to arise from the dead, as he had promised he would do, he was called *Bar-coziba,* meaning "the son of a lie." The Talmud said, "The star shall shine forth from the East, and this is the star of the Messiah"; and the orthodox Jews of to-day associate a star with the advent of the Messiah.

GOLD, FRANKINCENSE AND MYRRH (2:11).—The Wisemen worshipped not the mother, but only the Child, and gave gifts. The first was a gift to kings, and denoted royalty, the second was a fragrant gum distilled from a tree in Arabia and Persia, and denoted Deity, and the third was likewise a gum produced from a thorn bush, chiefly in Arabia, and was used in embalmment, consequently denoting humanity. By these gifts, which could be readily turned into money, the necessary means was provided for their flight into Egypt. The whole scene

[7]Conjunction of Jupiter and Saturn with Mars.
[8]Nu. 24:17.

was one of inexpressible beauty, which Bishop Heber touched with these poetic lines:—

"Brightest and best of the sons of the morning!
Dawn on our darkness, and lend us thine aid.
Star of the East, the horizon adorning!
Guide where our infant Redeemer is laid.

"Cold on His cradle the dewdrops are shining;
Low lies His bed with the beasts of the stall;
Angels adore Him, in slumber reclining—
Maker, and Monarch, and Saviour of all.

"Say, shall we yield Him, in costly devotion,
Odors of Edom, and offerings Divine—
Gems of the mountain, and pearls of the ocean,
Myrrh from the forest, and gold from the mine?

"Vainly we offer each ample oblation;
Vainly with gold would His favor secure:
Richer by far is the heart's adoration;
Dearer to God are the prayers of the poor."

EGYPT (2:13-21).—About three hundred miles to the southwest was Egypt, which was the nearest Roman province independent of Herod, where many Jews lived. Thither they went. The prophecy refers to a call of fifteen hundred years before to Israel to come out of Egypt,[9] and, like nearly all the prophecies, there was a larger meaning than in its mere local application, and usually that larger meaning had its fulfilment in Jesus.

MASSACRE OF THE CHILDREN (2:16-18).—Suetonius tells in his history of a prophecy in Rome that was made shortly before the birth of Augustus, that a king over the Roman people would be born, and to prevent any danger to the republic, the senate directed that all the male children born that year should be killed by neglect or expos-

[9] Hos. 11:1.

ure. The order was checked, but it seemed as a precedent to the suspicious and tyrannical Herod. Perhaps the number of the killed did not exceed twelve or fifteen, and the massacre may have been done secretly. Holman Hunt made this the subject of his genius, which Ruskin regarded as the greatest picture of modern times. Ramah was a fortress of Judah where the captives were placed when Nebuchadrezzar took Jerusalem, and not far away was the tomb of Rachel, who was represented as lifting her head in great grief from the pillow in her tomb, first referring to the captives and second to the massacre of infants in Bethlehem who died for Him who was to die for all.

ARCHELAUS (2:22).—The successor of Herod was his son Archelaus. In confirming him Augustus gave him the title of ethnarch, and if he proved a wise ruler he would later confer on him the title of king; but at the very beginning of his reign he slaughtered 3000 of his countrymen in the Temple, and did similar acts of such cruelty that one of the deputies, in his complaint to Rome, said, "He seems to be so afraid lest he should not be deemed Herod's own son that he took special care to make his acts prove it." In a few years he was banished to Gaul because of his crimes. His dominion was Judæa, Samaria and Idumæa, and thereafter a Roman governor was appointed to that province, Coponius being the first.

JOHN THE BAPTIST (3).—The forerunner of Jesus was among the greatest of the Hebrew prophets. He was of a priestly family[10] and was himself the subject of prophecy.[11] John the Baptist came upon his mission like a whirlwind as suddenly as Elijah did from the highlands of Gilead. His dress and food were like that of the people

[10]Lu. 1. [11]Isa. 40:3; Mal. 3:1, 4, 5.

from the wilderness. His garment was woven of camel's-hair, which was the robe of the prophets.[12] The locust was an article of food.[13] They were eaten by being roasted, or boiled in water, or dried in the sun. The head, legs and wings being taken off, the body was ground into dust, which was eaten by being mixed with honey; and this was in abundance, for Palestine had long been famous for the quantity of bees there. This furnished the common food for the peasantry. According to Andrews, John began his ministry on a Sabbatical year when the people were at leisure. He worked no miracles, but he was "the herald" and "a voice," making "ready the way of the Lord," beginning his work in the thinly-inhabited region west of the Jordan. It appears that he was the originator under God of baptism, hence his name "the Baptist"—meaning not one who is baptized, but rather one who baptizes. In the Jewish proselyte baptism, which originated before this time, a man dipped himself, and this ordinance was of human origin among the Jews. Jesus said that John was the Elijah that was to come.[14]

JOHN'S MESSAGE (3:2, 6-10).—He preached repentance, confession of sins, baptism, and the near approach of the Kingdom of Heaven. Repentance was more than sorrow, rather a decision to abandon the wrong, a change of will and heart, followed by a change of life. Confession of sins was a public acknowledgment of guilt. It was prerequisite to baptism, which was the public announcement of beginning a new life. The near approach of "the Kingdom of Heaven" was a favorite phrase of Matthew, meaning the rule of God in us through Jesus Christ, the heavenly King for the heavenly Kingdom. It was future, beginning with individual surrender and culminating in

[12]Zech. 13:4. [13]Lev. 11:22. [14]Mt. 11:14.

the second advent of Christ, when His rule shall be universal. It was a frequent term of the Jewish rabbis, referring to the restoration of Israel and its universal supremacy. John rebuked this erroneous conception of a worldly empire and showed that the Kingdom was to be holiness unto Jehovah.

THE HOLY SPIRIT AND FIRE (3:11-12).—The baptism of the Holy Spirit was fulfilled on the day of Pentecost.[15] Since fire in the tenth and twelfth verses has in it the idea of punishment, *fire* in the eleventh verse appears to carry with it the idea of suffering, referring either to our trials and sufferings here[16] or more likely to the final punishment when He shall sit as Judge.[17]

THE BAPTISM OF JESUS (3:13-17).—While baptism was for sinners and Jesus was sinless, He takes His place among the sinners in His baptism as He did on the Cross and gives to all ages an example of perfect obedience. His standing in the Jordan, preparatory to His baptism, is one of the most beautiful pictures in the earthly life of Jesus—obedience, humility and love infinitely combined. Frederick W. H. Myers put upon the lips of John the Baptist these graphic words:—

"He came
To my baptizing, and the infinite air
Blushed on His coming, and all the earth was still;
Gently He spake; I answered; God from Heaven
Called, and I hardly heard Him, such a love
Streamed in that orison from man to man.
Then shining from His shoulders either way
Fell the flood Jordan, and His kingly eyes
Looked in the east, and star-like met the sun.

[15]Acts 2. [16]Mk. 10:38:39. [17]Rev. 20:15.

Once in no manner of similitude,
And twice in thunderings and thrice in flame,
The Highest ere now hath shown Him secretly;
But when from Heaven the visible Spirit in air
Came verily, then I said it, then I saw
God in the voice and glory of a Man."

Luke says that He was "praying," and this is of prime importance on the part of every person who is baptized, for this ordinance is spiritual and brimful of devotion.[18] The descent of the Holy Spirit upon Jesus was visible to Him and John, and possibly to others, as was the voice out of the heavens saying, "This is my beloved Son, in whom I am well pleased." The ministry of Jesus had now been inaugurated.

THE TEMPTATION (4: 1-11).—While the temptation in the wilderness, with that in the garden of Gethsemane, was the greatest struggle in the earthly life of Jesus, yet as said Bernard, "They who reckon only three temptations of our Lord show their ignorance of the Scriptures," for His years of ministry were likewise years of temptation. Coming to His temptation in the wilderness, we may consider it as follows:

The Persons.—(1) Jesus, fresh from His baptism and bearing the seal that He is God's beloved Son, and (2) Satan, a real personality, and said Lyman Abbott, "*The word devil is always used in the Bible to signify an evil spirit, and is never used to personify evil in man or in the world.*" He is called in Isaiah the "son of the morning,"[19] indicating his brilliancy; he was cast out of Heaven;[20] he becomes the god and prince of this world;[21] he has the

[18]Ro. 6: 3-14. [19]Isa. 14: 12.
[20]Lu. 10: 18; 2 Peter 2: 4; Rev. 12: 7-12.
[21]2 Cor. 4: 4; John 12: 31; Eph. 2: 2.

power of death;[22] he is a murderer and liar from the beginning;[23] he is the deceiver of the whole world and the accuser of the faithful,[24] and he will finally be cast into "the lake of fire."[25]

The Place.—Tradition says the mountain of Quarantania, between Jerusalem and the Dead Sea.

The Method.—It was possibly an internal struggle, Satan whispering suggestions to His heart, just as he does to us, and throwing a succession of pictures upon His imagination. From this understanding of the struggle we can see why Jesus so frequently referred to the sins of the heart and their danger.

The Time.—When His humanity was weakest, having fasted forty days. Concerning the correspondence between Moses[26] and Elijah[27] and Jesus, Edersheim said: "Moses fasted in the middle, Elijah at the end, Jesus at the beginning of His ministry. Moses fasted in the presence of God, Elijah alone, Jesus assaulted by the devil. Moses had been called up by God, Elijah had gone forth in the bitterness of his own spirit, Jesus was driven by the Spirit. Moses failed after his forty days' fast, when in indignation he cast the tables of the Law from him; Elijah failed before his forty days' fast, Jesus was assailed for forty days and endured the trial. Moses was angry against Israel, Elijah despaired of Israel, Jesus overcame for Israel."

The apostle John classified all temptations as "*the lust of the flesh and the lust of the eyes and the vainglory of life,*"[28] and since in this wilderness struggle Jesus swept the whole range of temptations, His three temptations would fall under this classification:

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[22]Heb. 2:14.
[23]John 8:44.
[24]Rev. 12:9, 10.
[25]Rev. 20:10.
[26]Ex. 34:28.
[27]1 Kings 19:1-8.
[28]1 John 2:16.

First.—"The lust of the flesh," which was an appeal to a natural appetite, but the temptation was to gratify this sinless appetite in the wrong way, and so it was an attack on the loyalty of Jesus to God's will. A few days before God had called Jesus "My beloved Son"; now "if" this be true, suggesting a doubt, but if it be true, use the privilege of sonship. This proposition was *selfishness.* Jesus never used His power for His own pleasure or personal gratification. Self-denial was the law of His mission. Jesus made answer by using the sword of the Spirit.[29]

Second.—"The lust of the eyes," which was an appeal to spiritual pride, that Divinity was now among men and the whole world might be captivated by His signs and wonders, and this temptation was *presumption,* presuming on God's confidence, and so it was an attack on the trust of Jesus in God. Being foiled the first time, he takes Him to a lofty porch, overhanging the Kedron valley, a distance of more than 300 feet in height, from which place the watchman announced, at the sight of the first morning light, the time of the morning sacrifice. Satan attempts to quote Scripture, by which he had just been defeated, but he both misquoted and misapplied it, and beginning again with "if," that he might arouse skepticism in the mind of Jesus, he makes his second assault, but if what he quoted applied to Christ, had he quoted the next verse, he might have read his own defeat—"the serpent shalt Thou trample under foot."[30] Jesus again uses the sword of the Spirit,[31] giving to us by a wonderful example the way of victory over sin.

Third.—"The vainglory of life," which was an appeal to the love of the world, and the temptation was to secure

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[29]Du. 8:3. [30]Psa. 91:13. [31]Du. 6:16.

by physical means moral results, and so it was an attack upon the Divine plan for the world's redemption. This was the boldest of the three temptations, and it may be called *rebellion.* "Worship me" has in it the idea of yielding to Satan's principles in order to accomplish the result, as had Alexander and Cæsar, rather than those of God, which meant to Jesus so much suffering. Since it had been the Jewish dream for the independence of Jerusalem from a foreign yoke and the universal rule of Judaism, should Jesus act in the spirit of "the prince of this world," who claimed to be the disposer of kingdoms, all the Jews would espouse His cause at once as the Messiah—king of the world, and by the force of arms, His reign would be universal, like that of Tiberius at that time, who, under the principles of Satan, which are the common principles of this world, was the most powerful of living men. Although he was the deified ruler of the richest kingdom on the earth, Pliny called him "the most gloomy of mankind." Tiberius was a failure, and likewise the Papacy in after years that adopted the worldly principles to establish a temporal empire. The same temptation was repeated several times afterwards to Jesus.[32] For the first time Jesus spoke in His own authority and called Satan by his name, dictating the terms, and again using the sword of the Spirit.[33]

Satan, according to Luke, "departed from Him for a season," and the passage which Satan misquoted to Jesus, in omitting its most important part, was fulfilled—"*He will give His angels charge over Thee,*" for they ministered unto Him, doubtless bringing Him bread, as they had done to Elijah years before. Milton made this victory of Jesus the subject of his great poem, "Paradise Re-

[32]John 6:15; Mt. 16:22, 23. [33]Du. 6:13.

gained," but it was only the beginning of the task, which after many ages shall culminate in all the world regained, and the whole universe glorified in His absolute conquest. Satan reversed the order of God's dealing with man, which is, first, worship;[34] second, trust;[35] third, bread.[36] These passages follow each other in perfect order, and their arrangement is in keeping with what Jesus afterwards said, "Seek ye first His kingdom and His righteousness, and all these things shall be added unto you."[37]

O God, I thank Thee for Jesus Christ, the Man who foiled the tempter, and under His sword flashes I see the path to my victory. There is power in Thy Word, and its sword point cuts deeper than sabers of steel. There is greater power in Thy supernaturally-born Son, who alone saves me from my sins. I desire to learn more of Him, as well as to learn the skilful use of the sword of the Spirit, that I, too, may wound the tempter, who daily suggests the wrong to my heart that is pledged to the right. Thy Word is more than bread, and Thy service is to me the court of Heaven. I bless Thee for Jesus, the power of His presence and the principles of His life. Amen.

QUESTIONS.

1. Familiarize yourself with the passages of Scripture at the beginning of this chapter. 2. Give the divisions of the book of Matthew. 3. What the title and limit of the first division? 4. Name the chapters of this division. 5. What of the relation of the book of Matthew to the Old Testament? 6. For whom was it written? 7. What of its relation to the other Gospels? 8. In what language was it written? 9. What of the author and date? 10. What of the genealogy? 11. What of the betrothal? 12. What of His supernatural birth? 13. Explain the meaning of His personal name and titles. 14. What was Isaiah's prophecy concerning His birth (1 : 23)? 15. Give the history of Herod. 16. What of

[34]Du. 6 : 13. [35]Du. 6 : 16. [36]Du. 8 : 3. [37]Mt. 6 : 33.

the Wise-men? 17. What of the appearance of the star? 18. What prophecy was fulfilled in the birth of Jesus in Bethlehem? 19. What of the gold, frankincense and myrrh? 20. What of Egypt? 21. Explain Herod's order to massacre the children in and around Bethlehem. 22. Give the history of Archelaus. 23. What of John the Baptist? 24. What of his message? 25. Explain the term "in the Holy Spirit and in fire." 26. What of the baptism of Jesus? 27. Give some account of the persons of the temptation. 28. What of its place, method and time? 29. How does John classify all temptations? 30. Explain fully the first temptation. 31. The second. 32. The third. 33. What of Satan's afterconduct, misquoted Scripture and reversed order? 34. What is your prayer amid temptation?

MATTHEW.

II. The Early Ministry of Jesus in Galilee and the Sermon on the Mount.—4: 12-7: 29.

"The people that sat in darkness
Saw a great light,
And to them that sat in the region and shadow of death,
To them did light spring up."

—*Isaiah* (Isa. 9:2; Mt. 4:16).

"Blessed are the poor in spirit: for theirs is the Kingdom of Heaven."—*Jesus* (5:3).

"I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven."—*Jesus* (5:20).

"Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also."—*Jesus* (5:39).

"If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—*Jesus* (6:14, 15).

"Seek ye first His Kingdom, and His righteousness; and all these things shall be added unto you."—*Jesus* (6:33).

"Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but He that doeth the will of My Father who is in Heaven."—*Jesus* (7:21).

II. The Early Ministry of Jesus in Galilee and the Sermon on the Mount.—4: 12-7: 29.

A long time elapsed between the first and second divisions of the book of Matthew, or between the verses eleven and twelve of the fourth chapter, perhaps as much as a year, which is recorded in the first division of John.

Galilee (4: 12).—The term Galilee was first applied to a district in the hill country of Naphtali,[1] but at the time of Jesus it was the northernmost province of Palestine, and occupied the territory of the tribes of Asher, Naphtali, Zebulun and Issachar—about thirty miles wide and sixty miles long. The soil was fertile, the climate was mild, the whole country was picturesque and the three millions of Galilæans were plain, prosperous and healthy people, living in the two hundred and four cities and villages that dotted the land. It was called by the prophet "Galilee of the Gentiles," for the word Galilee

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Markings.—Undermark, 4: 12, 17; 5: 17, 20, 46, 48; 6: 1, 19; 7: 1, 7, 20; also undermark the words "Peter" and "Andrew" in 4: 18; "James" and "John" in 4: 21; "alms" in 6: 2; "pray" in 6: 5; "fast" in 6: 16; "rock" in 7: 24; "sand" in 7: 26.

Mark, 5: 4-11, 32; 6: 9, 21, 30; 7: 28,29.

Personal Mark, 5: 3, 12, 16, 22, 28, 34, 39, 44, 46; 6: 14, 15, 20, 25, 33; 7: 3, 12, 21.

Mark with P, meaning prayer, 6: 5, 9; 7: 7.

Names of the chapters in the second division: 5—Relation of our Thoughts and Feelings to our Acts; 6—Superiority of Secret over Public Service; 7—Fruit-bearing.

[1] Josh. 20: 7.

meant "circle," referring to being surrounded, and "Galilee of the Gentiles" referred to being surrounded by heathens, especially Phœnicia, Decapolis and Samaria. Its capital, Tiberias, appears never to have been entered by Jesus, presumably because it was built on the ground of an old cemetery, and so was counted unclean to a Jew. The proud Jews of Judæa did not for some reason esteem very highly the Jews of Galilee. On the death of Herod the Great, 4 B. C., his son Herod Antipas was made tetrarch of Galilee, and in 39 A. D. he was banished by the order of Caligula.

CAPERNAUM (4:13).—The word Capernaum means "village of Nahum," and some have made it the home or burial place of the Old Testament prophet by that name. It was probably the home of Philip. Peter and Andrew of Bethsaida[2] had settled there;[3] Matthew doubtless lived there, as he was called from there "at the place of toll," and only there was it said of Jesus that He was "at home."[4] Jesus was there frequently preaching in the synagogue and working miracles, and it was called "His own city."[5] It was situated somewhere on the northwestern coast of the Sea of Galilee, but its site is now uncertain.

[For the call of Peter, Andrew, James and John, see Jno. 1:35-42.]

SYNAGOGUE (4:23).—Although Josephus believed that the synagogue had its existence in the time of Moses, its origin appears to have been during the Babylonian captivity, when Israel had lost the sacred sanctuary of the Temple, and so they assembled together for fasting and reading and prayer. On their return, buildings for their worship were erected throughout Palestine. The

[2]John 1:44. [3]Mk. 1:9. [4]Mk. 2:1. [5]Mt. 9:1.

earliest mention of synagogues is in Psalms 74:8, and this belonged to the Maccabæan period. At the time when Jerusalem was destroyed by Titus, 70 A. D., there were said to be four hundred and eighty synagogues in that city alone, and every Jewish community throughout most of the Roman empire had a synagogue, a considerable number being in Rome. They were always built on commanding sites, with the entrance facing Jerusalem, towards which the Jews always worshipped in prayer. There was a *press,* or chest, in some part of the synagogue, cut off by a curtain, in which was the Torah, or Law, and before this was a lamp, which burned on the Day of Atonement. Near the chest was a platform, from which the Scriptures were read and sermons preached.

The officers were called "elders," and their presiding officer was called "the ruler of the synagogue," and sometimes there was a plurality of rulers. In order to hold worship at least ten male persons had to be present. Services were held in the morning and the evening of the Sabbath and on Mondays and Tuesdays, which were also fast days with the Pharisees. While women, who were not counted as members of the synagogue congregation, could take part in the reading, it was usually considered objectionable on grounds of impropriety. It was likewise a school where the Scriptures were taught, also a place of trials and infliction of punishments,[6] a place of mourning and of political gatherings, but eating and drinking there were forbidden, although this was not always observed. Any Jewish worshipper could speak in the meetings, for a general invitation was given as in our prayer-meetings, and besides it was a custom for any representative of new

[6]Mt. 10:17; 23:24; Acts 22:19.

opinions to be heard there before judgment was passed on his doctrines, hence the right given to Jesus to speak.

SYRIA (4:24).—Syria is the Greek word for the Hebrew *Aram,* and should not be confounded with the Assyrians, who were originally an offshoot of the Babylonians, and descendants of Ham.[7] The people were called Aramæans, who were of Semitic origin, being descendants of Shem.[8] Their language is called Aramaic. Archibald H. Sayce classed the Ishmaelites among them. In the Old Testament the name is applied to the inhabitants of Syria and Mesopotamia.

THE SERMON ON THE MOUNT. (5-7.)—From Luke, who gives a brief of the sermon,[9] we learn that after Jesus had prayed in the mountain all night, when it was day He chose the twelve apostles, and then in a sitting posture He delivered this mighty inaugural discourse on a level place in the "hill country," tradition says Mount Hattin. The title according to Edersheim should be "The Kingdom of God," but perhaps "The True Religion" would be more appropriate. It may be divided into three parts and these sections named according to the names of the chapters already given:

THE RELATION OF OUR THOUGHTS AND FEELINGS TO OUR ACTS (5).—It begins with eight blessings,[10] which are commonly called Beatitudes, from the Latin *beatus,* happy, and named by Farrar "the octave of beatitudes." *Blessed are the poor in spirit,* the lowly before God in spirit, which is the opposite of pride and is the first step in the way to the Kingdom; *for theirs is the Kingdom of Heaven,* not that one produces the other nor is the reward for the other, but it is by the way of Christ, who alone is

[7]Gen. 10:6-11. [8]Gen. 10:21, 22. [9]Lu. 6:12-49. [10]Mt. 5:1-12.

the connecting link. *Mourn* is common to the whole race, and by the way of Christ alone is the abiding comfort. *Meek* is the opposite of self-seeking and worldly ambition, and pertains to our relations to each other and by the way of Christ; to these the earth is given by inheritance, and they will be its rightful owners in the universal reign of Christ. *Hunger and thirst* is a craving that will not be denied. *Merciful* is pity and compassion to the one who has wronged us and is the highest expression of love. *Pure in heart* refers to our motives and imaginations and has to do with the private life, which is known only to the individual and God. *Peacemakers* not only settle difficulties among others, but by their manner of living they make for peace wherever they go. *Persecution*—"Lest thou shouldest think," said Chrysostom, "that the mere fact of being evil spoken of makes men blessed, He has set two limitations; when it is for His sake and when the things that are said are false; for without these he who is evil spoken of, so far from being blessed is miserable." *Salt* is an antiseptic that preserves from putrefaction and imparts a desired flavor, so Christians are to mingle with all people and so help to save them. Thompson said that in Palestine the salt loses its savor when it comes in contact with dampness or the sun. It destroys fertility if thrown upon the fields, and so it is cast like dirt into the street. *Let your light shine,* but do not make a display of it, inviting applause or flattery.

Fulfil.—Jesus gave fully the real and underlying spiritual meaning of the Law, as preached in part by the prophets and that had been denied totally by the Pharisees. He met all the requirements of the Messianic predictions of the prophets. A *jot* was the Hebrew jod, the smallest letter in their alphabet, and in the Hebrew

Bible there are said to be 66,000 jots. The *tittle* was a stroke by which one Hebrew letter is made to differ from another that is similar to it.

Wrote Matthew Arnold,—

> "'Was it,' the Lord then said, 'with scorn ye saw
> The old Law observed by scribes and Pharisees?
> I say unto you, see *ye* keep that Law
> More faithfully than these.'"[11]

Murder was a crime punished by the penalty of death,[12] and one charged with it was brought before the bar of the Mosaic judgment, which was in every city, and an appeal could be taken to the Sanhedrin, which was the supreme court of the Jewish nation; but heart anger with a brother makes one liable to be called to the bar of Christ's judgment, where the secrets of the heart are more clearly seen than the earthly judgment can see the outward acts of murder. *Raca* and *fool* were terms of contempt and profanity. Before going to church the Christian, whether in the right or wrong, should make an effort to be reconciled to his brother; and the practice of Christians sitting in the same church and not speaking is both heathenish and wicked, and to remain from church because of this condition is to acknowledge that one is a servant of Satan. "The important thing," said Augustine, "is to go to thy brother, not with the feet, but with the heart."

Adultery was likewise a crime punished with death or, if a servant, by whipping,[13] and this would be judged before the bar of the Law of Moses; but heart adultery, which is the indulgence of evil imagination in eyeing a woman with the intention of lusting after her and which is naked before the eye of Christ, is a sin before Him as

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[11]Mt. 5:20. [12]Ex. 21:12.
[13]Lev. 20:10; Nu. 5:11-31; Lev. 19:20-22.

the outward act is a sin before the Law of Moses. This was the position of the school of Shammai, but the school of Hillel, which was more popular, affirmed that only the act constituted sin, which was contrary to the interpretation of Jesus. He also forbade divorce except for one cause.

[For a fuller discussion of divorce, see Mk. 10:2-12.]

Swearing had reference not only to false swearing or perjury, and this was regarded as great a sin in the Law of Moses as the crime in which the false swearer testified and was meted the same punishment,[14] but likewise had reference to the great pretensions that exist even now among Orientals, who, for instance, in pledging their friendship will touch their foreheads, swearing by their heads. The kissing of the Bible in our courts, which is both sacrilegious and unclean, comes under this class, and it should long ago have been abandoned. If a man will not tell the truth on a solemn affirmation, he will not do it by kissing the Bible. All these unscriptural oaths are denounced, and the lesson is that a Christian should speak the truth at all times, and falsehood before Christ is sin, which is neither lessened by being spoken in the social circle nor intensified by being part of a testimony in a courtroom. If the falsehood is not known publicly so that one is not amenable to the earthly court, he is still amenable to the more-to-be-feared bar of Christ's judgment.

There is also in this rebuke a reference to the violation of the third commandment[15] which is practiced under "half-veiled blasphemies" among our own people in the use of *gosh, golly,* which are corruptions of God; *gracious,*

[14]Du. 19:16-19. [15]Ex. 20:7.

goodness, mercy, glory, which are attributes of God; *darn it,* which is a euphemism of damn; *deuce, dickens* and *old nick,* which are terms of the devil; *confound it, plague take it,* which are prayers for evil; *bless my life, upon my soul,* which are pledges of one's life. Speaking of these vulgarisms, Lyman Abbott said: "These are degenerate oaths and are a direct violation of the third commandment as Christ interpreted it. And it is no answer to this to say that those who use such phrases do not intend blasphemy by them; frequently those who use more directly the name of God in vain mean nothing by their implication. The meaningless use of such language is itself a violation of the simplicity of Christian discourse."

Resist not him that is evil is a reference to evil treatment, and it is a positive rebuke to the law of retaliation. Tolstoi regards this passage as not only the key to this sermon, but likewise to the whole religion of Jesus; and while evangelical Christianity must dissent from many of Tolstoi's positions, the non-resistance of evil must be considered as one of the fundamental principles of Jesus, for His whole earthly life was a constant propounding of this doctrine, and He conquered Satan by yielding Himself an unresisting victim to his malice. While the present state of the ungodly world requires that the laws of the land shall be enforced,[16] the officials must not show retaliation or use their office for violence. The law of love belongs in the very forefront of every Christian life and needs to be daily practiced with heroic purpose, both individually and nationally. In this paragraph Jesus meant exactly what He said, and because we cannot always do this it is not our part to try to explain it away. We are to bear affront and not have recourse to violence;

[16] Ro. 13: 1-4.

we are to do good to those who injure us; we are to suffer, which will be the possible consequence of the practice of this maxim; we are to take up our cross if we would be disciples of Jesus;[17] we are to renounce worldly advantages;[18] we are to go to death rather than resist evil, and every Christian is bound to this practice whether he recognizes it or not, and if he makes no effort to try, he is ignoring the highest principle of his Divine Teacher.

Love your enemies comes back again to the law of the heart rather than outward conduct. Christ knows whether we do or not, and the supremest effort of one's energies should be to conquer heart hate, that inward resentment and ungodly passion that rebels against every principle of the God of love. Seek to be counted as a son of the Father. It is the highest honor that can come to a human being. It is a psychological law that if we pray earnestly for and speak kindly of a person we will love that person; on the other hand, if we think or speak unkindly of someone we will dislike that one. It is not wise to talk with any degree of unkindness about those who have wronged us, and we should not let our love and courtesy be extended only to those who love us and show courtesy to us—a fault too common in our Christian society. Being Christians, the Father expects more of us than He does of non-Christians. Our conduct must outdo that of the unbeliever, for the aim of the Christian is to be like Christ.

Ye therefore shall be perfect—not sinless, for the word does not signify that, but it means completion in Christian character in contrast to a selfish, retaliatory and half-finished character, such as belongs to one of the world.

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[17]Mt. 16:24-26. [18]Lu. 14:33.

SUPERIORITY OF SECRET OVER PUBLIC SERVICE (6).—The first of this section is a rebuke to ostentation in religion, as expressed in alms, prayers and fasting.[19] Said Wordsworth, "We are to be seen to do good, but not to do good to be seen." The man who stood praying was not condemned for standing, which was a common attitude for prayer,[20] but for standing in public places praying in order to be praised by men; and many of these, in accordance with the rabbis' instructions, prayed eighteen prescribed prayers daily.

"The prayer," as it was commonly called in the early Church and later called "the Lord's Prayer," is a term that belongs more properly to the prayer Jesus prayed just before the agony of the garden;[21] but through the centuries this term has erroneously clung to these beautiful words which Jesus did not pray Himself, but gave to His disciples to pray. In the third century this prayer appeared as a part of the ritual in the Church service, and by many Christians it was repeated three times every day. *Our Father* declared the Divine fatherhood, which appeared occasionally in the Old Testament[22] and vaguely in the literature of the Brahmins and Zoroastrians, although with them it was the idea of production rather than love and care, which was the thought in the Old Testament and so clearly brought out by Jesus. *Hallowed be Thy name,* as though commanding one's self to bring praise and gratitude from the human heart that rightly belonged to the Father.

Thy Kingdom come was a long look, reaching even beyond the Millennial age, to that time when Jesus shall deliver up the Kingdom to the Father,[23] and in keep-

[19]Mt. 6: 1-18.
[20]1 Sam. 1: 26; 1 Kings 8: 22.
[21]John 17.
[22]Psa. 103: 13; Isa. 1: 2; 63: 16.
[23]1 Cor. 15: 24.

ing with John's prayer, "Come, Lord Jesus."[24] Every prayer should include some thought for the Church on earth and the consummation of all things by Jesus Christ—our wills surrendered now and then they shall move as perfectly to His dictates as did the will of Jesus. This was the first thought in His mind, and He tries to teach us to make it the first in our minds. *Daily bread* referred to our necessary physical needs, and "having food and covering we shall be therewith content."[25] *Forgive us our debts* is absolute forgiveness, and inasmuch as He promises to remember them against us no more,[26] we should forgive everyone; and after we have forgiven we should never mention the wrong and try to forget it, for in the manner that we forgive others the Father forgives us; so forgiveness is one of the chiefest principles in Christianity, both in the things done and the things that are left undone. Others owe us their love and right treatment, but perhaps do not pay us these debts. That is not to affect us. We owe more to the Father than others owe us, and in putting away the debts of others to us it becomes a part of the argument in our asking the Father to put away our debts to Him. This is vital as to our salvation.

Bring us not into temptation is a plea not to be led into trials for the mere sake of display to others or to prove to one's self the power of resistance, as Peter was afterwards led into presumption and denied Jesus, or indulging one's self beyond the bounds of right, as David before his fall; but seek to be delivered from evil, just as Jesus prayed, "Thou shalt keep them from the evil."[27] The morning prayer in the Talmud was, "Lead me not into the hands of sin, nor into the hands of transgression and iniquity, nor into the hands of temptation." The doxology

[24]Rev. 22:20. [25]1 Tim. 6:8. [26]Jer. 31:34. [27]John 17:15.

is omitted in most of the early manuscripts, and so it is not in the American Revision. John W. McGarvey suggests that to properly use this prayer now the name of Jesus should be inserted in keeping with His mediatorship and His own request.[28] Matthew Henry said of this prayer that it is, as, indeed, every prayer, a letter from earth to Heaven, and he named *Our Father* as the inscription, *in Heaven* as the place, *the several errands* as the contents, *this day* as the date. The prayer is beautiful in simplicity and childlike trust, and is a sad contrast to many modern prayers that are more like addresses to God modeled from heathen prophets.

From ostentation He passes to the love of greed and worldly care, both of which are too common among us now.[29] *Lay not up for yourselves treasures upon the earth* is a prohibition against hoarding money for one's own selfish use; and one need not be rich to do this, for frequently persons in moderate circumstances are more extravagant on their personal wants and desires than those in better circumstances. It is a rebuke to that class who hoard their money for their personal uses, themselves and their families, whether rich or in moderate circumstances. The single-eyed man makes proper use of his money, but the evil-eyed man does not see that his money is transient and corrupting to his soul, and he tries to keep the principles of God and those of *mammon* or worldly wealth, in which he fails to serve God, for the Father will not have half-way or divided service, and so he satisfies Satan, who knows that if he can keep part of his service he will eventually get all.

Be not anxious has no reference to exercising forethought, but is a condemnation of distrustful solicitude

[28] John 16: 24. [29] Mt. 6: 18-34.

about earthly things. Trench has shown that the real meaning of the term is to become melancholy or despondent, which betrays a lack of trust in the Father. Jesus cites five reasons against being distrustful,[30] and closes this section with as remarkable a passage as the first section, in which is given the philosophy of contentment.[31]

FRUIT-BEARING (7).—The third section of this sermon has to do largely with conduct toward others[32], faith in God[33] and personal obedience.[34] *Judge not* has no reference to conclusions or opinions based on fair investigation or clear evidence, for we are commanded to judge men by their fruits;[35] but this has reference entirely to harsh criticism of others based on surmise or ill-will or mere hearsay; and if we so judge others, others will so judge us—not God, for His judgments are always just and right. The *beam,* which was a very large thing and symbolizes a great sin, should be removed before we undertake to help our brother, who has only a *mote,* which was a very small thing, symbolizing a little sin. It is a common condition for persons without ridding themselves of their own sin to be swift in condemning others who are guilty of the same sins. Jesus throws up a warning and gives a broadside rebuke to such hypocrisy.

Meat offered on the altar was holy, and to give it to dogs would profane it, which was a lesson against unholy use of personal service—keep right with God. Casting pearls before swine when they were hungry for grain was a lesson against an unreasonable urging of the truth upon the ungodly, who would be brought to despise both the truth and persecute you for your annoyance. Plutarch, who wrote more than fifty years after the utterance of these

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[30]Mt. 6:25-28, 32. [32]Mt. 7:1-6, 12. [34]Mt 7; 13-21.
[31]Mt. 6:33. [33]Mt. 7:7-11. [35]Mt. 7:6-20.

truths by Jesus, said, "Do not put your food in the mire; that is, do not throw your pearls before swine, for words are the food of the mind, and the villainy of men twists them to corrupt meaning."

Ask and it shall be given you is one of the sweetest assurances, but prayers must be directed aright. There must be faith,[36] forgiveness of those who have wronged us[37] and according to God's will.[38] Not all prayers are answered, and James tells us it is because we ask amiss;[39] but when conformed to the Divine requirements, prayer is heard quicker than it is thought,[40] although it may not always be in the affirmative, as is frequently the request of a child to the earthly father, when the negative answer is just as kind as the affirmative.

The law of conduct to others is summed up in what is commonly called the "Golden Rule,"[41] and it is connected with God's compassion toward us by the word "therefore." This rule of conduct in the negative form is found in both heathen literature and the Talmud. In the latter, it was said, "Thou shalt not do to thy neighbor what is hateful to thyself," but Jesus taught that we must do to others what we would reasonably expect them to do for us if our circumstances were reversed, and this is the highest law of human conduct.

Narrow and wide gates is a figure of an entrance into two walled cities. The gate is before the way. Through the wide gate and down the broad way surges the multitude, and they go to destruction; through the narrow gate and by the straitened way a few pass into life eternal. Although the gate is open to all, there are not more entering it because only a few are willing to be sep-

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[36] Jas. 1:6, 7. [38] 1 John 5:14. [40] 1 Peter 3:12.
[37] Mt. 6:14, 15. [39] Jas. 4:3. [41] Mt. 7:12.

arated from the world, which the narrow gate demands, and only the few are trying by Divine power to practice the principles of Jesus. The picture was too sad to be looked at very long, and so Jesus turns to the real test of value, which is *"by their fruits ye shall know them."* It is not what one professes, but what one is in his private life, in his home and in everyday life, that tells his worth. Right and wrong principles are brought in daily contrast in individual lives as clearly as in national life. Nationally this is illustrated as follows: The fruit of Confucianism is best seen by the condition of things in China, Buddhism in India, Zoroastrianism in Persia, Moslemism in Turkey, the Papacy in Italy, infidelity under the form of Reason in France, and Protestantism among the Anglo-Saxons. The degradation or the uplift of these nations may be traced to their religious beliefs.

He that doeth the will is the very center principle of service in the religion of Jesus. Prayers have their place, but the Pharisees and some modern Christians, by prayerful pretensions and claim to reciting great numbers of prayers, would teach that their salvation is thereby secured. The position is false and is severely exposed here. Obedience is the highest expression of love.[42]

He closed the sermon with the parable of a wise man building on the rock and a foolish man building on the sand, illustrating that as both built, both had heard the Word, and the difference was that one built on the rock—true obedience—and the other on external profession, which was shifting sand. In this sermon Jesus showed Himself to be the Son of God as clearly as when working miracles, for He spoke with the authority as only the Son of God could speak. To get this entire sermon to memory

[42]John 14:15.

would be a healthy exercise, and to use it for frequent meditation would enrich the spiritual life. It presents the principles of Jesus which are to control the heart actions of His individual disciples in this dispensation and to be perfectly practiced by the masses as the principles of His Kingdom when He shall reign without hindrance over the whole earth.

My Father, Thou hast sent me a Teacher from Thine own self. Others have taught, but no man ever taught like Jesus. In His utterances He has proven Himself to me to be the Christ, and out of my incomplete life I cry after the possession of these holy ideals, for I am pained as I look on myself by the side of these Divine principles; yet I bless Thee for the lesson, for it is the complete man that attracts me. Shield me, then, as I try to walk the straitened way. Not to be something like a Christian or to be sometimes a Christian, but make me to be at heart always such a one as Thou canst look upon and give a daily task to be done. Give me the vision of the single eye and make me to understand what it is to be a member of Thy holy circle, for Jesus' sake, and Thine is the kingdom, and the power, and the glory, for ever. Amen.

QUESTIONS.

1. Familiarize yourself with the passages of Scripture at the beginning of this chapter. 2. What the title of this division? 3. Name the chapters? 4. What of the time between this and the preceding division? 5. What of the history of Galilee? 6. What of Capernaum? 7. With what message did Jesus open His ministry (4:17)? 8. Give the history of the synagogue. 9. What of Syria? 10. What the circumstances preceding the delivery of the Sermon on the Mount? 11. What of the delivery, place and title of the sermon? 12. Explain each of the beatitudes. 13. What the lesson from salt? 14. How should one let his light shine? 15. Explain how Jesus fulfilled the Law and the Prophets.

16. Explain the lesson on murder. 17. On adultery. 18. The three points on swearing. 19. Explain the meaning of not resisting evil. 20. Of loving our enemies. 21. Of being perfect. 22. Explain the first part of the second section. 23. Explain fully "the Lord's Prayer." 24. Explain the last part of the second section. 25. In the third section, explain judging others. 26. What was meant by casting holy things to dogs and pearls before swine? 27. Explain how prayers are answered. 28. The Golden Rule. 29. The narrow and wide gates. 30. Doing the will of the Father. 31. The parable of building on the rock and on the sand. 32. What did Jesus demonstrate in the delivery of this sermon?. 33. Did you get it to memory? 34. What is your prayer in its practice?

MATTHEW.

III. Later Ministry of Jesus in Galilee.—8-18.

"Every one therefore who shall confess me before men, him will I also confess before my Father who is in Heaven; but whosoever shall deny me before men, him will I also deny before my Father who is in Heaven."—*Jesus* (10: 32, 33).

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls; for my yoke is easy, and my burden is light."—*Jesus* (11: 28-30).

"Every idle word that men shall speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned."—*Jesus* (12: 36, 37).

"Thou art the Christ, the Son of the Living God."—*Simon Peter* (16: 16).

"I will give unto thee the keys of the Kingdom of Heaven: and whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven."—*Jesus to Peter and Fulfilled on the Day of Pentecost in Acts* 2: 38 (16: 19).

"Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest."—*Jesus* (9: 38).

III. Later Ministry of Jesus in Galilee.—8-18.

Following close upon the preceding division, Jesus came down from the mountain, and in the presence of the multitude He proved His authority to speak by demonstrating His authority to work many miracles, which are marked with as much simplicity as the circumstances of His birth.

Eighteen Miracles.—Of the thirty-six miracles that are recorded in the Gospels, twenty are in the book of Matthew, and of these eighteen are recorded in this division:

(1) *He healed the leper of Gennesaret* (8:1-4; Mk. 1:40-45; Lu. 5:12-15). This chronic disease, some forms of which were contagious, covered the body with horrid running ulcers that ate into the muscles, exposing the bone and frequently distorting the whole body, and death only came when some vital organ was attacked. He was an outcast. On his being healed the Law required a public sacrificial ceremony.[1]

Markings.—Undermark, 8:1; 10:1, 32, 34; 11:3; 12:8, 31, 39, 50; 13:3; 14:1, 13; 15:2, 11; 16:1, 16, 18; 17:5, 23; 18:3, 10, 15; also undermark the words "leper" in 8:2; "palsy" in 8:6; "Peter's" in 8:14; "tempest" in 8:24; "swine" in 8:30; "palsy" in 9:2; "Matthew" in 9:9; "ruler" in 9:18; "a woman" in 9:20; "two blind men" in 9:27; "dumb man" in 9:32; the name of each apostle in 10:2-4; "a cup" in 10:42; "Elijah" in 11:14; "Chorazin" and "Bethsaida" in 11:21; "Capernaum" in 11:23; "the grainfields" in 12:1; "withered hand" in 12:10; "blind and dumb" in 12:22; "Beelzebub" in 12:24; "his mother" in 12:46; "tares" in 13:25, 36; "mustard seed" in 13:31; "leaven" in 13:33; "treasure hidden" in 13:44; "goodly pearls" in 13:45; "a net" in 13:47; "householder" in 13:52; "Herodias" in 14:6; "five thou-

[1]Lev. 14.

(2) *He healed the palsied servant of the centurion at Capernaum without seeing him* (8: 5-13; fuller account in Lu. 7: 1-10). The centurion was a Gentile, and doubtless his servant also. The disease may have been lockjaw, which is frequently connected with paralysis in Oriental countries, and some forms of paralysis are accompanied with intense pain.

(3) *He cured Peter's mother-in-law of a fever in Capernaum* (8: 14, 15; fuller account in both Mk. 1: 29, 31 and Lu. 4: 38, 39). This disease was common to those living on the low and marshy lands around the Sea of Galilee, and was frequently of a very malignant type.

(4) *He calmed the tempest on the Sea of Galilee* (8: 18-27; fullest account in Mk. 4: 35-41; Lu. 8: 22-25). Sudden storms on this lake are very common, due to the warm atmosphere on the lake, which lies 700 feet below the Mediterranean Sea, and the proximity of the high mountains with their cold winds. Unlike Jonah, Jesus muz-

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sand" in 14: 21; "walking on the sea" in 14: 26; "Canaanitish woman" in 15: 22; "four thousand" in 15: 38; "beware of the leaven" in 16: 6; "the keys" in 16: 19; "transfiguration" in 17: 2; "epileptic" in 17: 15; "half-shekel" in 17: 24; "stumbling" in 18: 7; "seventy times seven" in 18: 22.

Mark, 8: 34; 9: 10, 14, 21, 29; 10: 5-7, 16, 17, 22, 33, 37-39; 11: 7; 12: 20, 26; 13: 55; 14: 2, 33; 15: 3; 16: 12, 21; 17: 12; 18: 14.

Personal Mark, 9: 38; 10: 25, 30; 11: 28-30; 12: 30, 36, 37; 15: 19, 20; 16: 24-26; 18: 19, 20, 35.

Mark with the cross, 12: 40; 16: 21; 17: 22, 23.

Mark with the cross crowned, 16: 28; 17: 1.

Mark with P, meaning prayer, 9: 38; 11: 25; 14: 19, 23; 15: 36; 18: 19.

Names of the chapters in the third division: (8)—Five Miracles; (9)—Call of Matthew and Five Miracles; (10)—The Twelve and their First Commission; (11)—Message from John the Baptist and the Great Invitation of Jesus; (12)—The Sabbath and Signs; (13)—Eight Parables; (14)—The Death of John and the Five Thousand Fed; (15)—The Traditions and the Four Thousand; (16)—Peter's Confession and the Keys; (17)—Transfiguration; (18)—Discourse to His Disciples on Humility and Forgiveness.

zled the storm and the sea, proving Himself the Lord of nature.

(5) *He cast out a legion of demons from two men into a herd of swine in the country of the Gadarenes* (8:28-34; fuller account in both Mk. 5:1-20 and Lu. 8:26-39). Mark and Luke mentioned only one, doubtless because he appeared to be the fiercer of the two. A legion in the Roman army was 6000. The keepers of the swine were perhaps Gentiles.[2]

(6) *He healed a palsied man in Capernaum, who was let down through the roof* (9:1-8; reported fuller in both Mk. 2:1-12 and Lu. 5:17-26). Albert Barnes classified the five forms of palsy, which appeared to have been an affection of the nerves, and stated that death resulted in a few days. Many of the houses of Palestine are covered with tiling, which can be removed with some difficulty.

(7) *He healed the woman in Gennesaret of an issue of blood* (9:20-22; fullest account in Mk. 5:25-34; Lu. 8:43-48). This disease was perhaps hemorrhage of the bowels. Much of the practice of medicine in that day was done by charms, and frequently with great cruelty to the patient. Tradition has given to the woman the name of Veronica, a Gentile of Cæsarea Philippi.

(8) *He raised from the dead the twelve-year-old daughter of Jairus, one of the rulers of the synagogue in Capernaum* (9:18-26; fuller account in both Mk. 5:21-43 and Lu. 8:40-56). This appears to have been Jesus' first miracle of raising the dead. Paid mourners, making loud lamentation and playing dirges on musical instruments, are usual in Oriental countries. *Talitha cumi* is Aramaic, which indicates that Jesus usually spoke in the

[2]Du. 14:8.

common speech of the people, meaning literally, "Maiden, arise!"

"The Saviour raised
Her hand from off her bosom and spread out
The snowy fingers in His palm and said;
My lamb, arise! And suddenly a flash
Shot o'er her forehead; and along her lips,
And through her cheeks, the rallied color ran,
And the still outline of her graceful form
Stirred in the linen vesture; and she clasped
The Saviour's hand and, fixing her dark eyes
Full on His beaming countenance, arose!"

(9) *He healed two blind men in Capernaum* (mentioned only in Mt. 9:27-31). Blindness is very common in Oriental countries, due to the hot sun, the dust and sleeping in the light. Volney said that one out of a hundred persons that he met in his travels through that part of the world was blind, and another traveler reported 4000 blind persons in Cairo.

(10) *He healed a dumb demoniac in Capernaum* (mentioned only in Mt. 9:32-34). Demoniac possession affected persons differently, perhaps mastering where the individual was the weakest.

(11) *He healed on the Sabbath a man with a withered hand in a synagogue in Capernaum* (12:9-14; Mk. 3:1-6; Lu. 6:6-11). Tradition says that the man was a mason and his hand had been hurt in his trade. "Their synagogue" perhaps refers to the Pharisees. This appears to be the first deliberate plan to kill Jesus. They charged Him with being a Sabbath-breaker.

(12) *He healed a blind and dumb demoniac in Galilee* (12:22-37; Mk. 3:22-27; Lu. 11:14-23). Jesus was charged with casting out demons by the power of Beelzebub, and out of this arose the controversy regarding the

sin against the Holy Spirit. For the consideration of this subject see the chapter on the first division in Mark. His warning against "idle words" has reference to injurious speaking of others.[3]

(13) *He fed the five thousand with five loaves and two fishes near Bethsaida* (14: 13-21; Mk. 6: 30-44; Lu. 9: 10-17; Jno. 6: 1-14). This is the only miracle that is mentioned in all four Gospels. All four biographers saw in Him the inexhaustible Feeder of mankind. Giving thanks before eating was practiced by the Jews and by Christ and His apostles, and is a precedent to us. The gathering of the twelve baskets of fragments furnished a lesson in frugality.

(14) *He walked on the water of the Sea of Galilee* (14: 22-33; Mk. 6: 45-52; Jno. 6: 16-21). Matthew alone records Peter's attempt to walk on the water. While Jesus was struggling on the mountain in prayer, the disciples were struggling on the midnight sea with the storm. Jesus' answer was literally "I am," the same term as used by Jehovah to Moses.[4]

(15) *He healed the daughter of the Syrophœnician woman, near Tyre and Sidon* (15: 21-28; Mk. 7: 24-30). Canaanitish is the old name, and so in Matthew she is called by that. She was of a mixed race—the Syrians and Phœnicians—and doubly despised by the Jews. He did not repel the woman, but drew from her Gentile lips such an expression of faith as was a rebuke to His disciples, who in that period of their untaught lives regarded her but little more than a dog.

(16) *He fed the four thousand with the seven loaves and a few fishes in the mountains north of the Sea of Galilee* (15: 32-39; fuller account in Mk. 8: 1-10). This

[3]Mt. 12: 36, 37. [4]Ex. 3: 14.

miracle appears to have been for the Gentiles, as doubtless the feeding of the five thousand was for the Jews.

(17) *He cured the epileptic boy near Mount Hermon* (17: 14-20; fullest account in Mk. 9: 14-29; Lu. 9: 37-43). What the disciples could not do, Jesus did. He supplements our weakness with His strength. Their failure appears to have been their lack of heart preparation in faith and prayer.

(18) *He caused Peter to find a shekel in the mouth of the fish at Capernaum* (mentioned only in Mt. 17: 24-27). This was the annual tax—thirty cents—for the support of the Temple.[5] The Sadducees regarded it as voluntary and the Pharisees as compulsory. Jesus taught that compulsory taxation did not belong to the Kingdom of God. Men must serve Him because they love Him.

Besides these, He healed many others that it might be fulfilled, "Himself took our infirmities and bare our diseases."[6] About ten miles north of Capernaum, and near Tiberias, was the famous sanatorium of Emmaus, where the sick from all parts of Palestine were taken for the medicinal waters of the hot springs there, and many of these persons were doubtless brought to Jesus, which may account for the great number of the sick brought to Him in His Galilæan ministry. As said Bishop Bickersteth,—

> "From His lips
> Truth, limpid, without error, flow'd. Disease
> Fled from His touch. Pain heard him, and was not.
> Despair smiled in His presence. Demons knew,
> And trembled. In the omnipotence of faith,
> Unintermittent, indefectible,
> Leaning upon His Father's might, He bent
> All nature to His will. The tempest sank—

[5] Ex. 30: 13-16.
[6] Mt. 8: 16, 17; 9: 35; 12: 15; 14: 14, 36; 15: 30, 31.

He whispering—into waveless calm. The bread
Given from His hands fed thousands, and to spare.
The stormy waters, as the solid rock,
Were pavement for His footstep. Death itself,
With vain reluctancies, yielded its prey
To the stern mandate of the Prince of Life."

THIRTEEN PARABLES.—A parable is a brief fictitious narrative, founded on real scenes, having a moral or religious application; something thrown alongside of a truth to illustrate it. It must be borne in mind that a parable usually illustrates but one point, and it is important that we do not lose that point in trying to make it illustrate another. Of the forty parables in the Gospels, twenty-two are in the book of Matthew, and of these thirteen are in this division:

(1) *The undressed cloth and the old garment* (9:16; Mk. 2:21; Lu. 5:36) *and* (2) *the new wine and the old wine-skins* (9:17; Mk. 2:22; Lu. 5:37) were spoken at Capernaum, and both illustrated the impropriety of fasting at stated periods by prescribed rituals, as practiced by the disciples of John, the Pharisees and some modern Christians, such a practice being as absurd as patching an old garment with a piece of unshrunk cloth or putting new wine, which would ferment, into old wine-skins that were not elastic, but fasting should be when the occasion demands it..

(3) *The unclean spirit re-entering his dwelling* (12:43-45; Lu. 11:24-28) was spoken in Gennesaret, and illustrated that the last state of the Jewish nation would be worse than the first, and it was marked by increasing wickedness, culminating in the destruction of Jerusalem, teaching that reformation without right living is entirely worthless.

(4) *The sower* (13:1-23; Mk. 4:1-20; Lu. 8:4-15) was spoken by the Sea of Galilee, and illustrated the working of the incorruptible seed and how it would be received in the world.

(5) *The tares* (mentioned only in Mt. 13:24-30, 36-43) was spoken by the Sea of Galilee, and illustrated the source of the hindrances and the working of the evil forces, with a lesson of God's long-suffering in dealing with the wicked and their final condemnation and the salvation of the righteous.

(6) *A grain of mustard seed* (13:31, 32; Mk. 4:30-32; Lu. 13:19) was spoken by the Sea of Galilee, and illustrated the remarkable growth of Christianity and the acceptance of its ethical principles by men, symbolized by the birds lodging in the branches of the plant, as a moral and social power in advancing civilization rather than a spiritual power. Lange said, "In our opinion, this parable alludes to the fact that a man was obliged cautiously and carefully to take up the seed lest he should lose hold of it. So small as to scarcely admit of being handled." The seeds of Christianity are found in the poverty and humility of Jesus. He abandoned all for us and walked the world's lowliest paths in order to meet all mankind.

(7) *The leaven* (13:33; Lu. 13:20, 21) was spoken by the Sea of Galilee, and it appears to illustrate the same point as the preceding parable as to growth, with the addition of the method of growth, but while leaven was once required as a sacred offering in the old dispensation,[7] it is always used with the idea of corruption in the New Testament,[8] and so it is possible that the parable refers to the corruption that would characterize the Church, as the tares referred to the hindrances, a fact that is sustained by other

[7]Lev. 23:17. [8]Mt. 16:5-12.

Scripture and the present condition of divisions and worldliness in the Church. It may be a picture of the subtle infusion of false doctrine into the pure meal of the doctrine of Christ, and it was afterwards said, the mystery of "the woman whom thou sawest";[9] but, as said Rieger, "In other passages of Scripture the term leaven is used as a figure of insidious and fatal corruption, finding its way into the Church; but manifestly this cannot be the case in the present instance. To mean this it would have said 'the Kingdom of Heaven is like three measures of meal,' but the term leaven is used here in reference to its pervading and transforming power."

(8) *A treasure hidden* (mentioned only in Mt. 13:44) was spoken by the Sea of Galilee, and perhaps illustrated that, while the Kingdom is open to all, it is hid from the sinner until he receives its invitation, when he experiences the joy of salvation, which he esteems above everything else; or more likely it may refer to Christ, who gave up all, and thereby purchased with His blood the whole earth.

(9) *The goodly pearls* (mentioned only in Mt. 13:45, 46) was spoken by the Sea of Galilee, and perhaps illustrated, as Henry Varley suggests, the Church, which Christ loved and "gave Himself for it;" or the man who had been seeking worldly honors and enjoyments, but on finding Christ he willingly exchanges them for the honors and blessings of that holy service.

(10) *A net* (mentioned only in Mt. 13:47-50) was spoken by the Sea of Galilee, and illustrated that, while all kinds and conditions are gathered into the Church, at the end of the world the wicked and the righteous shall be separated, as the parable of the tares illustrated the sep-

[9] Rev. 17:18.

aration of the wicked and righteous throughout the world. This parable appears to apply to the righteous and the wicked in the visible Church.

(11) *A householder,* bringing forth things, new and old (mentioned only in Mt. 13: 52) was spoken by the Sea of Galilee, and illustrated that every Christian teacher must bring forth out of his heart old and new experiences—himself a teacher, but ever learning, as said Matthew Henry, "Laying up is in order to laying out for the benefit of others." All these parables of the thirteenth chapter bear upon the development of the Kingdom of God.

(12) *The lost sheep* (18:12, 13; Lu. 15: 3-7) was spoken at Capernaum, and illustrated both the Father's desire to save all and His joy over the penitent.

(13) *The unmerciful servant* (mentioned only in Mt. 18: 23-35) was spoken at Capernaum, and illustrated the unreasonableness of our expecting Divine forgiveness when we do not forgive our brethren who have wronged us. The relative debts were $18.00 and $15,000,000. "Two things," said Chrysostom, "doth Christ require here—to condemn ourselves for our sins and to forgive others; and the former for the sake of the latter." Said Tennyson:—

> "O man, forgive thy mortal foe,
> Nor ever strike him blow for blow;
> For all the souls on earth that live
> To be forgiven must forgive.
> Forgive him seventy times and seven;
> For all the blessed souls in Heaven
> Are both forgivers and forgiven."

PETER'S CONFESSION AND THE KEYS OF THE KINGDOM (16: 13-19).—This passage, frequently considered so difficult, may be easily explained if it be borne in mind (1)

that there is a wide difference between *Petros* and *petra,* (2) that a key is used for the opening of something, and (3) that the promise was primarily to Peter, and these points are considered as follows: Peter having confessed Jesus as the Christ, the Son of the Living God, Jesus said, "Thou art *Petros,* and upon this *petra* I will build my Church." These two Greek words are entirely different, as anyone can see, and in the Greek language, where every person of the most ordinary intelligence would know the difference at once, the Greek Church separated from the Roman Catholic Church, refusing to accept the primacy of Peter, that the Church was built upon Peter, because of the common understanding of these simple words in their language, and the Greek Church has ever stood as an ancient protest against that erroneous interpretation. Had Jesus intended to build His Church upon Peter, He would have used *Petros,* meaning a stone, the second time as well as the first, but not using it the second time, and using *petra* instead, meaning "a ledge of rock," it is in perfect keeping with the Scriptures, that says, "Built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone,"[10] from which there is only one conclusion, and that is that *petra* referred to the confession that Peter had made, namely, that Jesus is the Christ, the Son of the Living God—everything depending upon His Sonship and Messiahship.

A key being used for the opening of something, we find that on the day of Pentecost, when the Holy Spirit descended for His great mission on the earth, Peter was spokesman, as he was to the Gentile household of Cornelius later,[11] just as Jesus had promised, and he laid down *the conditions for admission* of all into the Church.[12]

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[10]Eph. 2:20. [11]Acts 2:14. [12]Acts 2:38.

Such appears to have been the use of the keys, and after that both James and Paul became more prominent than Peter. With the keys he had opened the doors of the Church to the lost world, *laying down the conditions for the remission of sins and the reception of the Holy Spirit,* or showing that if men rejected the Divine conditions of pardon they were bound here and hereafter; but if they accepted, they were loosed from their sins now and forever.

Against this Jesus said, "The gates of Hades shall not prevail," meaning that as gates were the symbols of a city's power, for armies always came from the city's gates, the power of Hades, the abode of wickedness, will be unable to draw away the whole Church into apostasy, and likewise unable to keep down the dead on the day of resurrection, as Satan was unable to keep Jesus in the tomb on the morning of the third day, for through the very death portals—through the gates of the grave—the redeemed shall come forth "unto the resurrection of life."[13] It is a glorious promise. There is no place for failure in His scheme of redemption, but the path leads to absolute victory beneath the light of the eternal morning.

[For the explanation of the dead burying the dead, see Lu. 9:60; for the call of Matthew, see under "author and date" of the first division; for the appointing of the twelve and their commission, see Lu. 6:13-16; 9:1-6; for the upbraiding of Chorazin, Bethsaida and Capernaum, see Lu. 10:13-16; for the Sabbath, see Lu. 6:1-5; for blasphemy against the Holy Spirit, see Mk. 3:20-30; for discussion on signs, see Lu. 11:29-32; for His mother and His brethren, see Lu. 8:19-21; for the carpenter and his brethren and sisters, see Mk. 6:1-6; for the imprisonment

[13] John 5:28, 29.

and death of John, see Mk. 6: 14-29; for traditions, see Mk. 7: 1-23; for leaven, see Lu. 12: 1; for the transfiguration, see Mk. 9: 1-8.]

Blessed Father, I see in Thy miracles an expression of Thy compassion, and in Thy parables an expression of Thy wisdom; but in the promise of the keys to Peter, whereby he was to open the doors of the Church to lost sinners like me, I see Thy quenchless love. Thy assurance that Satan shall not hinder the consummation of Thy holy plans is as powerful as Thy love. Though Thy Church be marred and sadly disfigured, Thou wilt keep it, and though I be reaped in death's harvest and those I love lie down with me in this last sleep, Thou wilt raise us up in spite of death and decay, for Thou art God, and Thy other name is Love. Amen.

QUESTIONS.

1. Familiarize yourself with the passages of Scripture at the beginning of this chapter. 2. What the title and limit of this division? 3. Name the chapters of this division. 4. How many miracles recorded in the four Gospels? 5. Name the eighteen of this division. 6. Which miracles of this division are mentioned only in Matthew? 7. Which miracle is recorded in all the Gospels? 8. What of the nature of some of the diseases cured in this division? 9. Tell of the miracles in this division outside of the cures of the body? 10. Give a full account of the raising of the daughter of Jairus. 11. How many of these miracles appear to have been wrought on Gentiles? 12. What was the result of his healing a man on the Sabbath? 13. Do you offer thanks before your meals (14: 19; 15: 36)? 14. What appears to have contributed to so many sick being brought to Jesus in His Galilæan ministry? 15. What is a parable and its use? 16. How many in the Gospels? 17. Name the parables of this division. 18. Explain the lessons from the first three. 19. From the next eight, beginning with the sower. 20. From the remaining two. 21. What explanation did Jesus make for associating with sinners

(9:12, 13)? 22. What directions did Jesus give for securing workers for the harvest (9:37, 38)? 23. What of the messengers from John the Baptist (11:2-19)? 24. Why did Jesus give thanks to the Father for not revealing the things of the Kingdom to the wise (11:25, 26)? 25. Give the great invitation of Jesus (11:28-30). 26. What of the witness at the judgment of the idle words daily spoken by us (12:36, 37)? 27. Does that which goes into the mouth or that which comes out cause personal defilement (15:19, 20)? 28. Give an account of the transfiguration (16:28-17:8). 29. Give the leading thoughts in the discourse of the 18th chapter. 30. Explain Peter's confession and the keys. 31. What is meant by the gates of Hades not prevailing against it? 32. What is your prayer in the light of the message of this chapter?

MATTHEW.

IV. The Ministry of Jesus in Peræa, Judæa and Jerusalem.—19-25.

"I say unto you, the Kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof."—*Jesus to the Jews* (21 : 43).

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment; and a second like unto it is this, Thou shalt love thy neighbor as thyself."—*Jesus* (22 : 37-39).

"This Gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come."—*Jesus* (24 : 14).

"Then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And He shall send forth His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."—*Jesus* (24 : 30, 31).

"Watch therefore: for ye know not on what day your Lord cometh."—*Jesus* (24 : 42).

"Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."—*Jesus* (25 : 40).

IV. The Ministry of Jesus in Peræa, Judæa and Jerusalem.—19-25.

Several months appear to have passed since the close of the preceding division and the opening of this.

Beyond the Jordan (19:1).—This term is used in the Talmud and the New Testament for Peræa, which word does not occur in the New Testament. It was a name given by Josephus to that territory on the east side of the Jordan, from the Greek word *peran,* meaning "beyond," which about covered the boundaries of the Jewish tribes of Reuben and Gad, although Josephus gave it little larger dimensions. Its soil was rich, except on its eastern boundary, which was rocky and barren. It was not so fertile as Galilee nor so populous. On the death of Herod the Great, Herod Antipas was appointed tetrarch of Galilee and Peræa. Some have thought that Jesus was baptized on the Peræan side of the Jordan, that on the Samaritan

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Markings.—Undermark, 19:1, 16; 20:18; 21:1, 12, 31, 43; 22:32; 23:1, 2, 9; 24:2, 12, 14, 21, 30, 35, 42; 25:31, 34, 46; also undermark the words "put away his wife" in 19:3; "little children" in 19:13; "sell what thou hast" in 19:21; "laborers into his vineyard" in 20:1; "my two sons" in 20:21; "two blind men" in 20:30; "a colt" in 21:2; "Hosanna" in 21:9;; "Bethany" in 21:17; "fig tree" in 21:19; "authority" in 21:23; "two sons" in 21:28; "husbandman" in 21:33; "tribute unto Cæsar" in 22:17; "seven brethren" in 22:25; "great commandment" in 22:36; "Christ? whose son is he" in 22:42; "rabbi" in 23:8; "master" in 23:10; "woe" in 23:13, 15, 16, 23, 25, 27, 29; "O Jerusalem, Jerusalem" in 23:37; "sign of thy coming" in 24:3; "wars" in 24:6; "famines" and "earthquakes" in 24:7; "tribulation" in 24:9; "false prophets" in 24:11; "Daniel" in 24:15; "signs and won-

village's refusing to receive Him He withdrew to Peræa;[1] that He withdrew there again after the Feast of Dedication in Jerusalem,[2] and that from there He was sent for to go to Bethany to see Lazarus.[3] All the incidents in the 19th chapter of Matthew and a part of the 20th chapter occurred there, and from Peræa He made His last journey to Jerusalem.

[For discussion on divorce, see Mk. 10: 2-12.]

LITTLE CHILDREN (19: 13-15; Mk. 10: 13-16; Lu. 18: 15-17).—This scene is fragrant with the love of Christ for children. According to Lange, it was a custom for children to be brought to the rulers of the synagogue to be blessed, and in this instance, following immediately upon the discussion of marriage and as a rebuke to divorce, Jesus laid His hands upon the children and blessed them, and drawing from the circumstance the lesson that of such persons, trustful and freed from sin as little children, is the Kingdom of Heaven.

[For discussion on riches, see Mk. 10: 17-31.]

TWO MIRACLES.—Of the twenty miracles recorded in Matthew eighteen were given in the preceding division, and the remaining two are given here:

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ders" in 24: 24; "he is nigh" in 24: 33; "days of Noah" in 24: 37; "ten virgins" in 25: 1; "talents" in 25: 15.

Mark, 19: 9, 14, 23; 20: 19, 28; 21: 13, 25; 22: 30; 23: 24, 26; 24: 22, 31, 36, 44; 25: 13, 32, 35, 36.

Personal mark, 19: 29; 20: 26; 21: 22; 22: 37-39; 24: 46; 25: 40.

Mark with the cross, 20: 18.

Mark with the cross crowned, 19: 28; 24: 3, 30; 25: 1, 31.

Mark with P, meaning prayer, 21: 22.

Names of chapters in the fourth division: 19—Divorce and Riches; 20—Laborers in the Vineyard and the Greatness of Service; 21—Hosannas and Parables; 22—Marriage Feast and Marriage in the Resurrection; 23—The Great Indictment; 24—Signs of His Coming; 25—Virgins and Talents.

[1]Lu. 9: 53. [2]John 10: 40. [3]John 11: 3.

(1) *He healed two blind men at Jericho, and one of them was Bartimæus* (20:29-34; Mk. 10:46-52; Lu. 18:35-43). Luke mentions but one, and Mark gives his name, doubtless because he was the more prominent of the two. One of the evidences of the Messiah was that He would have the power to open the eyes of the blind.[4]

"O changeless Christ, whose word of power
Gave Bartimæaus sight,
Come to Thy people in this hour
That we may see the Light.
'Mid clashing creeds we grope for Thee,
And faiths outworn and vain,
O, Jesus, touch our eyes, that we
See only Thee again."

(2) *He withered the fig tree on the way to Jerusalem* (21:18-22; fuller account is given in Mk. 11:12-14, 20-26). Figs are produced in Palestine at three seasons of the year, spring, summer and fall, these last remaining on the tree throughout the winter, and the early fig appeared before the leaves and was full grown when the leaves appeared. In the case of this tree it had put forth leaves before the time, but had it had figs on it in the fall, some would have still remained. It had on it neither new nor old figs, but was covered with a beautiful foliage, as though to make the impression that it had figs, and bearing leaves so early that it was of a superior quality to the other fig trees. It was a symbol of the hypocrite, who was not contented to be equal with others, but wanted to appear better. While the tree had no moral responsibility, it nevertheless furnished a lesson of the withering of the Jewish nation because of its boastful pretensions.

[4]Isa. 29:18; 42:7.

REGENERATION (19:28).—This term, which is more frequently used now than in the days of the Scriptures, is from the Latin word *regenero,* meaning "beget again," and consequently it includes a second birth with the hope of Heaven in contrast with the first birth, the path of which leads to death; also implying the rule in us of His Divine Spirit—a prince who rules in the place of the sovereign. The Holy Spirit is the regent of the Almighty Crown, His regency beginning historically on the day of Pentecost and individually when one receives the new life or receives the life from above, similar to the expression "born anew."[5] This Divine regent is not to consult our pleasures, but to rule our whole beings with absolute authority till we attain "unto the measure of the stature of the fulness of Christ."

EIGHT PARABLES.—Of the twenty-two parables in Matthew, one was in the second division, thirteen in the third division, and the remaining eight are in this fourth division:

(1) *The Laborers in the vineyard* (mentioned only in Mt. 20:1-16) was spoken in Peræa. The Jews counted from six o'clock in the morning, and so the third hour would be nine o'clock, the sixth hour would be twelve o'clock, the ninth hour would be three o'clock, and the eleventh hour would be five o'clock, and to all a shilling or seventeen cents apiece. The parable was spoken in connection with the conversation with the apostles concerning the reward for self-sacrifice[6] and bound to that conversation by "for" of 20:1, and so it appears to teach that heavenly rewards are not to be based on the amount of work done, as is the law of this world, for all will receive more than they deserve,[7] and those in the early Church

[5]John 3:3. [6]Mt. 19:23-30. [7]Mt. 19:29.

were not to receive any more than those who came in later. The least of us will have the companionship of Paul and Peter and John, and they will not complain because our unworthy selves are associated with those most worthy. The eleventh-hour laborers came as soon as they were called. The one who does heartily what the Father lays upon him to be done, irrespective of rewards, although he may have come in late, will be among the first, "so the last shall be first and the first last." It is a rebuke against seeking compensation for everything that one does.

(2) *The two sons asked to go into the vineyard* (mentioned only in Mt. 21:28-32) was spoken in Jerusalem and illustrated, with the conversation concerning the baptism of John, that the flagrant sinner who forsakes his sins, enters into the Kingdom of God before the orthodox and moral people, such as the Pharisees, who clung to their sins[8] and trusted to their ritualistic performances for salvation.

(3) *The wicked husbandman* (21:33-46; Mk. 12:1-12; Lu. 20:9-19) was spoken in Jerusalem and illustrated that the Kingdom of God would be taken away from the Jews and given to the Gentiles.

(4) *The marriage of the king's son and the invitation slighted* (mentioned only in Mt. 22:1-14) was spoken in Jerusalem and illustrated, with the preceding parable, the rejected of the Jews; the burning of their city referred to the destruction of Jerusalem; the persons from the highways represented the Gentiles; the entrance of the king, the final judgment; and the man without the wedding garment represented those who seek to be active in the

[8]Mt. 7:21.

Church without wearing the righteousness of the saints,[9] especially those who insolently ignore the new birth, thinking that their own righteousness is good enough.

(5) *The fig tree and all the trees putting forth leaves* (24:32-34; Mk. 13:28, 29; Lu. 21:29-33) was spoken on the Mount of Olives and illustrated that as we know the near approach of summer by the trees putting forth their leaves, so because of the development and progress of the world's travail and judgment, as mentioned in the preceding verses, we should know that the second advent is near.

(6) *The ten virgins* (mentioned only in Mt. 25:1-13) was spoken on the Mount of Olives and illustrated the importance of watching for the return of the Lord, lest He find us asleep, like those five foolish virgins, who represent the worldly and indifferent element of the Church. The parable sadly represents both the wise and the foolish as asleep and referred to elsewhere as the condition of the Church when Jesus returns.[10]

"Men die in darkness at thy side,
Without a hope to cheer the tomb;
Take up the torch and wave it wide,
The torch that lights time's thickest gloom.

"Toil on, faint not, keep watch and pray;
Be wise the erring soul to win;
Go forth into the world's highway,
Compel the wanderer to come in.

"Toil on, and in thy toil rejoice;
For toil comes rest, for exile home;
Soon shalt thou hear the Bridegroom's voice,
The midnight cry, 'Behold I come.'"

(7) *The talents* (mentioned only in Mt. 25:14-30) was spoken on the Mount of Olives and, like the two pre-

[9]Rev. 19:8. [10]Lu. 18:8.

ceding parables, referred to the second advent. It illustrated especially the method of watching, showing that the non-use of our talents and abilities, which are given to us as Divine trusts from the Father, is as great a sin as the misuse of them, and it is a severe lesson on unprofitableness in Christian service when one neither grows in grace nor helps others to grow, neither works in Christ's service nor encourages others to work, and such a one takes his place among the castaway at the judgment.

(8) *The separation of the sheep from the goats* (mentioned only in Mt. 25: 31-46) was spoken on the Mount of Olives and likewise referred to the second advent and illustrated the judgment of the living nations—"Before Him shall be gathered all nations," *the heathen nations,* who know not of Christ, for they shall ask, "When saw we Thee hungry and fed Thee?" Christians know this and they would not ask it, but the questions will come from utter strangers to Christ. They will know Him for the first time that day, and character based on deeds of kindness shall be the test for them.

REQUEST OF SALOME (20: 20-28).—In Mark (10: 35-45) the request appears to have come from James and John, but doubtless their mother Salome was the chief spokesman.[11] They did not understand the mission of Jesus, but supposed that His Kingdom was to be the temporal restoration of Israel at Jerusalem in a short while. In the Talmud God is represented with the Messiah on His right hand and Abraham on His left. Josephus represented Saul with Jonathan on his right and Abner on his left. In a few weeks these places with Jesus were occupied by two robbers. The cup and baptism symbolized inner and outer trials. James was the first to suffer martyrdom,

[11] Mt. 27: 56; Mk. 16: 1.

and John, though the last to die, had a life of sore persecution. The law of the Kingdom of God is that serving rather than ruling is the way to greatness.

> [For the triumphal entry, see Mk. 11:1-10; for the money-changers, see Mk. 11:15-18; for the Herodians and the tribute, see Mk. 12:13-17; for a discussion of no marrying in the resurrection, see Mk. 12:18-27.]

DAVID'S LORD (22:41-46).—While the Messiah was generally believed among the Jews to be a descendant of David, it was not generally believed that He was to be Divine. They rather thought that He would come as an ordinary man and not as the Son of God, not supernaturally born as was Jesus, but David regarded Him as Divine by calling Him "my Lord." It is an argument for His Divinity.

HIS LAST PUBLIC DISCOURSE (23).—The discourse of this chapter, which closed the public ministry of Jesus, may be termed "The Great Indictment," and it may be profitably read in connection with the Sermon on the Mount that marked its beginning. It combines all the vehemence of a philippic and the grief of the deepest lamentation. The scribes were the official interpreters of the Law, and the Pharisees were the strict observers of all outward tradition and formalism. Both claimed to sit "on Moses' seat," being members of the Sanhedrin, the highest Jewish court, which they claimed originated with Moses.[12]

Blood of Zachariah (23:35).—This is perhaps a reference to Zachariah the son of Jehoiada, who on rebuking the people for their sins was slain by them at the command of King Joash, who had been saved by Jehoiada.[13] Genesis

[12] Nu. 11:17, 24. [13] 2 Ch. 24:20-22.

being the first book, it contained the murder of Abel, and II Chronicles being the last book in the Hebrew Bible, it contained the murder of Zachariah, and so the sweep was made from the beginning to the end. The murder was so outrageous that it was a saying among the Jews that the blood was never washed away until the Temple was burned.

THE SIGNS OF HIS COMING (24).—In the opening of this chapter three questions were asked by His disciples: When shall Jerusalem be destroyed? What shall be the sign of Thy coming? When is the end of the world? Concerning the Temple, it was built of white marble; it covered nineteen acres, and was forty-six years in the hands of 10,000 skilled workmen in building. It was one of the most magnificent buildings ever erected. The burden of His reply has to do with the second question. In his answer there is no reference to peace on the earth nor to the universal reign of righteousness; no reference to the Millennium nor to the decline of iniquity, but these significant terms follow each other: "shall lead many astray," "wars," "nation shall rise against nation," "famines," "earthquakes," "beginning of travail," "tribulation," "shall kill you," "ye shall be hated," "stumble," "hate one another," "false prophets," "iniquity shall be multiplied," "many shall wax cold," "abomination of desolation," "great tribulation such as hath not been from the beginning of the world until now, no, nor ever shall be," "false Christs," " false prophets," "shall show great signs and wonders, so as to lead astray, if possible, even the elect," "the sun shall be darkened," "the moon shall not give her light," "stars shall fall," "*then shall appear the sign of the Son of Man in Heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming*

on the clouds of heaven with power and great glory. And He shall send forth His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."[14]

The day and hour of His coming are unknown except to the Father. Said Augustine, "The last day is hidden that all days may be observed." But it will be as sudden as the flood in the days of Noah, and people will be as indifferent and going on their daily rounds, as when "the flood came and took them all away." See the significance of that commanding word "WATCH," which appears every fifteen minutes in our reading of the New Testament.

Summing up the conditions preceding His coming, they appear to be *first,* iniquity shall be multiplied;[15] *second,* many shall wax cold and be led astray;[16] *third,* the Gospel of the Kingdom shall be preached to the whole world for a testimony unto all the nations;[17] *fourth,* the shortening of the days for the elect's sake;[18] *fifth,* false Christs and false prophets shall show great signs and wonders, so as to lead astray, if possible, even the elect.[19] It is a picture of great trial and danger to the servants of the Lord, but Christ reminds us that He has told us beforehand,[20] and Paul said, "Ye, brethren, are not in darkness, that that day should overtake you as a thief; for ye are all sons of light and sons of the day;"[21] and Christ has promised that he that endureth to the end, the same shall be saved.[22] It will be noticed that miracles, which characterized the work of Christ in His earthly ministry and that of His apostles in their ministries, will be adopted by the false Christs and the false prophets in the latter days, and thereby many will be deceived, *so that what once were evidences of the true,*

[14]Mt. 24: 30, 31.
[15]Mt. 24: 12.
[16]Mt. 24: 5, 11, 12.
[17]Mt. 24: 14.
[18]Mt. 24: 22.
[19]Mt. 24: 24.
[20]Mt. 24: 25.
[21]1 Thess. 5: 4-6.
[22]Mt. 24: 13.

in these latter days will become evidences of the false." Miraculous healing now is more a warning against than a commendation for the healer. The larger part of the picture of this chapter is true to these times, and the second advent must not be far off. Paul called it "the blessed hope" of the Church.[23]

"Lo! He comes with clouds descending,
Once for favored sinners slain;
Thousand, thousand saints attending,
Swell the triumph of His train;
Hallelujah!
God appears on earth to reign."

Thou art the Holy One of love—the God of unbroken promises. Throughout the Old Testament Thou didst promise to send the Messiah, and in the New Testament the records have been made that He came, that He died, and that He arose from the dead; but now in language more clearly Thou hast promised to send Him back to this world for His universal triumph. That last long look of the apostles on the Mount of Olives was met by the assurance that He would come again and in like manner. I wait not in idleness, lest He come and count me as one who lacked in love. Thy command to watch is only another term for serving—serving to make my heart square with Thee and to likewise help others in getting ready ere He comes. Thou wilt not tarry, and in the fulness of time which marked Thy first coming Thou wilt come again. Come, my Lord, and save Thy Church, for the Bridegroom's sake. Amen.

QUESTIONS.

1. Familiarize yourself with the passages of Scripture at the beginning of this chapter. 2. What the title and limit of this division? 3. Name the chapters of this division. 4. What of the

[23]Tit. 2: 13.

country beyond the Jordan? 5. What of the little children? 6. Give an acount of the two miracles in this division. 7. What of regeneration? 8. Name the eight parables of this division. 9. Explain the parable of the laborers in the vineyard. 10. Explain the next three. 11. Explain the four advent parables. 12. What of the request of Salome? 13. Why did not the chief priests and elders answer Jesus regarding the baptism of John (21:25-27)? 14. What are the two great commandments (22:36-40)? 15. Explain David's calling the Messiah "my Lord." 16. What of the last public discourse of Jesus? 17. Is it right to call priests "father" (23:9)? 18. What of the blood of Zachariah? 19. What was the lamentation of Jesus over Jerusalem (23:37)? 20. What of the signs of His coming? 21. Explain the five points as summed up. 22. How did Paul regard the second coming of Christ? 23. How do you regard it? 24. What is your prayer in this study?

MATTHEW.

V. The Trial, Crucifixion and Resurrection of Jesus.—26-28.

"As they were eating, Jesus took bread, and blessed, and brake it; and He gave to the disciples, and said, Take, eat; this is my body. And He took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins."—*Jesus at the Supper* (26: 26-28).

"Sit ye here, while I go yonder and pray."—*Jesus to His Disciples as He entered Gethsemane* (26: 36).

"My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as Thou wilt."—*Prayer of Jesus in Gethsemane* (26: 39).

"Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?"—*Jesus to Peter* (Jno. 18: 11).

"My Kingdom is not of this world: if my Kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my Kingdom not from hence."—*Jesus to Pilate* (Jno. 18: 36).

"Herod with his soldiers set Him at nought, and mocked Him, and arraying Him in gorgeous apparel sent Him back to Pilate."—*Luke* (23: 11).

"What then shall I do unto Jesus who is called Christ?"—*Pilate to the Multitude* (27: 22).

V. The Trial, Crucifixion and Resurrection of Jesus.—26-28.

This division begins under the overhanging clouds of His Passion, and four preparatory steps are recorded in the beginning of the twenty-sixth chapter: (1) He plainly tells His disciples that He is to be crucified;[1] (2) the Jewish authorities counsel how it can be accomplished;[2] (3) Mary, doubtless the sister of Lazarus, and Simon, being her husband or father, without knowing the significance, anointed the head and feet of Jesus preparatory to His burial;[3] and (4) Judas' agreement with the

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Markings.—Undermark, 26:2, 18, 26, 39, 47, 57; 27:2, 22, 35, 50, 59, 60; 28:6; also undermark the words "took counsel" in 26:4; "alabaster cruse" in 26:7; "Judas" in 26:14; "Is it I, Lord?" in 26:22; "scattered" in 26:31; "Peter" in 26:35; "Gethsemane" in 26:36; "kissed him" in 26:49; "sword" in 26:51; "disciples left him and fled" in 26:56; "worthy of death" in 26:66; "denied with an oath" in 26:72; "hanged himself" in 27:5; "Barabbas or Jesus" in 27:17; "washed his hands" in 27:24; "mocked him" in 27:29; "Golgotha" in 27:33; "two robbers" in 27:38; "mocking him" in 27:41; "darkness over all" in 27:45; "My God, my God" in 27:46; "many women" in 27:55; "All hail" in 28:9; "eleven disciples" in 28:16.

Mark, 26:11, 12, 20, 25, 27, 52, 59, 67; 27:7, 19, 26, 51, 54, 66; 28:12, 13.

Personal mark, 28:19, 20.

Mark with the cross, 26:2, 12, 21, 26, 39, 46; and a large cross at 27:35.

Mark with the cross crowned, 26:64.

Mark with P, meaning prayer, 26:26, 36, 39, 41, 42, 44; 27:46.

The names of the chapters of the fifth division: 26—Betrayal and Trial before the Sanhedrin; 27—Trial before Pilate and the Crucifixion; 28—The Resurrection and the Commission.

[1]Mt. 26:1, 2. [2]Mt. 26:4, 5.

[3]Mt. 26:6-13; Mk. 14:3-9; John 12:1-11.

chief priests for the betrayal of Jesus.[4] In this chapter the Lord's Supper and the trial of Jesus will be considered; the crucifixion and resurrection will be treated in Mark and Luke.

[For the anointing in the house of Simon, see Jno. 12:1-8; for the Passover Supper, see Jno. 13:1-17:26.]

THE LORD'S SUPPER (26:26-29; Mk. 14:22-25; Lu. 22:14-20; I Cor. 11:23-29).—It is called "the Lord's Supper" by Paul.[5] Toward the close of the Paschal Supper, and perhaps just before eating the lamb, after which the custom was not to eat anything, Jesus took the bread, which was a round unleavened cracker, gave thanks and broke it and gave to the disciples, saying, "Take, eat; this is my body"—not His real body, else it would have been turned into flesh then, but symbolical, just as He said in the parable of the tares—"The good seed are the sons of the Kingdom" and "The tares are the sons of the evil one." The father of the house always said in observing the Paschal Supper, "This is the body of the lamb, which our fathers ate in Egypt"—not that it was the same lamb, but symbolized it, and Jesus simply modified the expression and gave to it a new significance.

Then He took "the fruit of the vine," which was the third cup of the Paschal Supper, and it was called "the cup of blessing,"[6] because thanks were given over it, and He gave thanks and gave to them, saying, "Drink ye all of it, for this is my blood of the covenant, which is poured out for many unto the remission of sins."

As He had enacted His second advent by the transfiguration, for this undoubtedly referred to His second coming, he sublimely presents the tragedy of the Cross in these

[4] Mt. 26:14-16. [5] I Cor. 11:20. [6] I Cor. 10:16.

simple emblems and left them as memorials to be kept by His disciples "till He come" again,[7] as much as to say, "When you would remember me, think of the Cross." Eating together was a bond of friendship in the Oriental countries, and thus Jesus left us this Holy Supper as the bond of the covenant of His grace, and He called us "Friends."[8] By His death He has put away our transgressions, for His blood cleanseth us from all sin.[9] In the midst of the Paschal Feast, with the recital of the incident attending the first Passover in Egypt, He established the Supper and then opened the vista to the Marriage Supper of the Lamb when He will keep it new with us in the Father's Kingdom.

The wheat was bruised and broken, the grapes were crushed, and out of it we read the broken and crushed heart of Jesus for the remission of the sins of the world. It is a blessed memorial. It was made a matter of special revelation to Paul, and it is now the most powerful bond that holds the followers of Jesus. It has been abused, but still through its sacred channels blessings are poured into the hearts of the saints.

THE ARREST (26:36-56; Mk. 14:32-52; Lu. 22:39-53; Jno. 18:1-11).—They went out about midnight, perhaps through Saint Stephen's gate, to one of the slopes on the Mount of Olives, called Gethsemane, which meant "a place of an oil-press," but henceforth its meaning must be "sorrow." The traditional site, which was fixed on when Helena visited Jerusalem in 326, is about fifty yards beyond the Kidron, which that night was crimson with the blood of thousands of Paschal lambs, for, according to Lightfoot, it was the drain for all the sacrificial blood from the Temple and a general city drain. The site is marked

[7] 1 Cor. 11:26. [8] John 15:15. [9] 1 John 1:7.

by a stone wall enclosing eight ancient olive trees. Leaving all the apostles near the gate excepting Peter, James and John, whom He took with Him, He went up into the garden, and later left these, and there alone He had his midnight struggle, sometimes kneeling and sometimes prostrated on the ground, such agony as to bring forth bloody sweat,[10] while angels ministered to Him.[11]

"Deep waters have come in, O Lord!
All darkly on Thy human soul;
And clouds of supernatural gloom
Around Thee are allowed to roll,

"And Thou hast shuddered at each act
And shrunk with an astonished fear,
As if Thou couldst not bear to see
The loathsomeness of sin so near."

The prayer is one of perfect resignation—"not as I will, but as Thou wilt"—combining both submission and petition, and teaching us that the real office of prayer is to change the human will into the Divine will. Three times He went back to the disciples and aroused them from their sleep, and referring to Peter, he said, "The spirit, indeed, is willing, but the flesh is weak."

"In golden youth, when seems the earth
A summer-land for singing mirth,
When souls are glad and hearts are light,
And not a shadow lurks in sight,
We do not know it, but there lies
Somewhere veiled under evening skies
A garden all must some time see,
The garden of Gethsemane.

[10]Lu. 22:44.
[11]Lu. 22:43.

"Down shadowy lanes, across strange streams,
Bridged over by our broken dreams,
Behind the misty caps of years,
Close to the great salt fount of tears
The garden lies. Strive as you may,
You cannot miss it in your way;
All paths that have been, or shall be,
Pass somewhere through Gethsemane.

"All those who journey soon or late
Must pass within the garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say:
'Not mine, but Thine;' who only pray
'Let this cup pass,' and cannot see
The purpose in Gethsemane."

Judas, who had led the mob to this sacred spot, identified Jesus by *much* kissing, for such appears to be the meaning of the term, and Jesus more likely called him "Comrade," not "Friend," as usually interpreted, for the word has both meanings. The mob consisted of the Temple police, who were Levites; the Roman band, chief priests, elders, Pharisees and servants. Peter asked to smite them. Jesus said to them, "I am He," and they fell back, and doubtless Judas fell to the ground with them, but they all arose and took Him. Peter drew his sword and cut off the ear of Malchus, a servant of the high priest, and *Jesus wrought His last miracle among them by immediately healing the ear of His enemy* (mentioned only in Lu. 22: 50-51), and He said to Peter, that if it were necessary He could call for 72,000 angels to His aid. Chyrsostom fancied that He referred to the slaying of the 185,000 in Sennacherib's army by one angel, and with twelve legions He could smite the whole earth. The choice was still open to resort to physical force, as sug-

gested by Satan in the third of the three great temptations, but Jesus submitted without resistance to Satan's malice in order to bring the whole world into peace, which could only be done by suffering love.[12] All the disciples forsook Him, and one young man, perhaps Mark, in the excitement came too close to the mob, and they took hold of his garment, and he fled. David Smith suggests that Mark's being called Stump-fingered was due doubtless to his fingers being shorn off by a sword in that memorable midnight scuffle.

THE TRIAL (26:57-27:31; Mk. 14:53-15:20; Lu. 22:54-23:25; Jno. 18:12-19:16).—There appear to have been four trials: (1) John tells us of the trial *before Annas,* who had been high priest for eight or nine years up to 14 A. D., but he was deposed by Valerius Gratus, and Caiaphas, son-in-law to Annas, was the high priest at this time, the five sons of Annas having also served in that high office, which was now controlled by politics rather than as a life tenure, and it was sold to the highest bidder. A part of the immense wealth of these Sadducean aristocrats, for to this sect belonged the entire family of Annas, was derived from the booths in the Temple court, where they had their table for money changing, and where they sold all kinds of animals for sacrifice. Their branch establishment on the Mount of Olives was known as "The booths of the sons of Annas," and despised in the eyes of many Jews, although necessity compelled its patronage.

Annas, although the ex-high priest, was called the high priest, which was customary, according to Josephus, the title being used for the actual holder of the office and all the living predecessors, very much as our term "Judge" now.

[12]Isa. 53.

Jesus' being first taken before him, looks as though Annas was the ringleader of the conspiracy, and he appears to have tried to charge Jesus with apostasy or sedition.

(2) While it was still night He was tried *before Caiaphas,* who was appointed to his office in 27 A. D. by Valerius Gratus, the predecessor of Pilate, and he was removed from his office in 37 A. D. It was he who advised the death of Jesus under pretence of patriotism for fear that the Romans might punish the whole Jewish nation because of the teachings of Jesus, and at the same time he prophesied that the mission of Jesus was to "gather together into one" all nationalities and creeds.[13] Caiaphas, who was a Sadducee, and consequently an infidel on many important principles of the Hebrew faith, charged Jesus with blasphemy, which was punishable with death, according to the Law.[14] The witnesses in the trial were false, and so were guilty of perjury, and since the Rabbinical law did not condemn a man on his own confession, the course of the high priest was illegal. Jesus was spit upon and buffeted before being legally condemned, and the Law was again violated.

Peter went into a fearful temptation in coming to the house of the high priest. He could be of no service there. While it appeared to be a brave act, Peter's conduct was cowardly when he came to the test. John was present, but nothing is said of his course.

(3) The trial before Annas and Caiaphas appeared to have been preparatory to the trial *before the Sanhedrin,* which could not meet except in daylight, and as soon as it became light their session was held. This supreme court of the Jews, whose origin they traced back to the

[13] John 11 : 47-53.
[14] Ex. 22 : 20; Nu. 25 : 1-5; Du. 13 : 1-5; 18 : 9-20.

seventy elders whom Moses associated with him,[15] was composed of seventy members, the twenty-four chief priests, who were heads of the twenty-four courses; the scribes, rabbis and elders—representatives from the clergy and laity—with the high priest as president, making seventy-one. According to the Talmud, they met in the Hall of Hewn Stone, which was one of the rooms of the Temple adjoining the sanctuary, where were the chambers of the Holy and Most Holy Places. The court sat in a semi-circle, and fronting Caiaphas stood Jesus with His hands pinioned behind His back. No one could be condemned before this court without two witnesses, and a verdict could not be rendered on the same day as the trial; each member, instead of by acclamation, as stated in the Scriptural account, had to give his vote in writing, but all these laws were disregarded, according to the Scriptures, and because under the Romans the power of inflicting the death penalty had been taken from them,[16] they sent Jesus to Pilate for the death sentence to be confirmed.

Judas, seeing the condition, and perhaps desiring to give new testimony in the case, and thereby requiring a new trial before being taken to Pilate, for the law required this, brought back the $18.00 and threw the money down, perhaps in the court chamber, while the Sanhedrin was in session.

(4) With perhaps a rope around his neck, as was the custom with all criminals, Jesus was sent bound *to Pilate* about five or six o'clock in the morning, hurrying to get Him executed before the multitudes began to stir. Judæa being an imperial province, the procurator, or governor, was appointed directly by the Roman emperor. Pilate was the fifth appointee since Archelaus was deposed as

[15]Nu. 11:16. [16]John 18:31.

tetrarch. His administration had been stormy. Josephus tells of his using money from the Temple treasury to build an aqueduct for the supply of water to the city, and on the bitter protest by the Jews against the use of the money for that purpose, Pilate secretly ordered his soldiers to dress in citizens' clothes and use violence whenever needed to suppress the protest, and many Jews were wounded and some were killed out of these circumstances. Following close on to that was the mingling of the blood of the Galilæans with that of the sacrifices in the Temple court.[17] Also in decorating the palace at Jerusalem he had hung up many richly-gilded shields bearing the image of Tiberius, which was so distasteful to the Jews, Pilate refusing to move them, that they appealed to the emperor himself, who ordered their removal and rebuked Pilate for not being more diplomatic. These circumstances, with others, had made a breach between Pilate and his subjects.

The official residence was at Cæsarea, but at the time of the Passover Pilate went up to Jerusalem to maintain order during the Feast, when he occupied the Prætorium, which was the official residence there, and a palace of great magnificence which Herod the Great had built for himself. For fear of being polluted, the Jews would not enter the heathen palace; else they would be barred from eating the Passover, so Jesus appears to have been sent in to Pilate, and the charges against Him were *sedition*, claiming Himself as a king rivalling Tiberius Cæsar, *and blasphemy*, affirming His ability to destroy and in three days to reconstruct the Temple building. The Sanhedrin claimed to have tried the case, and they only wanted Pilate's confirmation to the verdict, which was accord-

[17] Lu. 13:1, 2.

ing to the Roman law. Finding that Jesus was of Galilee, Pilate sent Him to Herod, who was sojourning, doubtless, in the palace of the Asmonæans while attending the Passover. Jesus made no answer to any of Herod's questions, and after being mocked by him and his court, Herod, out of courtesy to Pilate because of the compliment, returned Him to the Roman governor.

Pilate tried to escape the responsibility of pronouncing sentence by conforming to a custom of releasing a prisoner at the Feast, and he selected the most notorious criminal who was then awaiting his execution. In several ancient manuscripts this criminal is called Jesus, and Wetstein suggests that he was the son of a rabbi, he being called *Bar*, meaning "son," and *Abba*, meaning "father" or "rabbi," so the proposition was whether they should take Jesus, the son of a rabbi, or Jesus, who claimed to be the Messiah. This plan failed, for the chief priests and elders persuaded the multitude to ask for the release of the son of the rabbi.

Pilate's wife, Claudia Procula, who was said to have been a proselyte to the Jewish faith, sent a message to the judgment seat, warning the governor in consequence of a dream she had had that morning. The Romans were superstitious regarding dreams. The Emperor Augustus begged money on the streets of Rome in consequence of a dream that he had, and Homer said that "our dreams come from Jove." But this was doubtless a Divine warning, as years before had been given to Joseph in the infancy of Jesus when they made their flight into Egypt. In keeping with the Roman and Jewish custom, Pilate washed his hands before the multitude and gave Jesus over to the soldiers of the tower of Antonia to be scourged. With thongs of leather, having affixed in them pieces of metal

or bone, so that they cut bloody furrows at every stroke, the criminals were scourged, and frequently they died under the scourging. In addition to these heavy blows from the strong arms of the Roman lictors, they spat in His face, mocked Him and put on His head a crown made of the branches of cactus, or the prickly pear, making the blood run freely from His head. Wounded, bleeding and garments crimsoned with His blood, Pilate brought Him out again to the mob, and, standing on the Gabbatha, which was the broad entrance of the Prætorium palace, he said, "Behold the man!" But dead to pity and lost to love, they cried, "Crucify Him!" and Pilate delivered Jesus to them to be crucified—perhaps not more than eight hours since His arrest and a few hours less since His trial, so that, tracing the whole procedure, in no instance was Jesus really tried. They rather sought to condemn him without trial, and *so the Son of God was lynched by men.* The crucifixion, the burial and the resurrection followed in rapid succession.

[For the crucifixion, see Mk. 15:20-47; for the resurrection and the commission, see Lu. 24.]

This scene takes me into the mystery of Thy love that surpasses my understanding. Why such indignity? Why such suffering? Why such shame? He went ahead of me and received my blows upon His blessed body—the sinless suffering for me, the sinner. Let this scene stir me into new depths of sacrifice, shame me of all my sin, and be to me such a spiritual force as shall make my life more obedient to Thy heavenly will. Not until then shall I have understood something of the struggle in the garden and the shame in the trial. I bless Thee for Thy pity for me. Amen.

QUESTIONS.

1. Familiarize yourself with the passages of Scripture at the beginning of this chapter. 2. What the title and limit of this division? 3. Name the chapters of this division. 4. Give an account of the four preparatory steps to His Passion in the opening of the 26th chapter. 5. What of Matthew's account of the Passover (26: 17-25)? 6. What of the Lord's Supper? 7. What Old Testament prophecy did He quote as about to be fulfilled (26: 31; Zech. 13: 7)? 8. What prediction did Jesus make concerning Peter (26: 33-35)? 9. Give a full account of the struggle and arrest in Gethsemane. 10. Name the four trials. 11. What of the trial before Annas, giving the account both from the lecture and the Scriptures? 12. Also before Caiaphas. 13. What of Peter's denial (26: 69-75)? 14. What of the trial before the Sanhedrin? 15. What of the course of Judas? 16. What prophecy was fulfilled in buying a burying ground with the money that Judas brought back (27: 6-10; Zech. 11: 12, 13)? 17. What of the trial before Pilate, giving the account both from the lecture and from the Scriptures? 18. Where was He crucified (27: 35-37)? 19. Where buried (27: 57-60)? 20. When did He rise from the dead (28: 1-6)? 21. Give the commission (28: 18-20). 22. What is your prayer in the shadow of His trial?

MARK.

I. The Ministry of Jesus in Galilee.—1-9.

"The beginning of the Gospel of Jesus Christ, the Son of God."—*Mark* (1:1).

"Come ye after me, and I will make you to become fishers of men."—*Jesus to Peter and Andrew* (1:17).

"They were astonished at His teaching; for He taught them as having authority, and not as the scribes."—*Mark* (1:22).

"In the morning, a great while before day, He rose up and went out, and departed into a desert place, and there prayed."—*Mark* (1:35).

"They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners."—*Jesus* (2:17).

"Whosoever shall do the will of God, the same is my brother, and sister, and mother."—*Jesus* (3:35).

"Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how He had mercy on thee."—*Jesus to the Man who was Cured of an Unclean Spirit* (5:19).

"This people honoreth me with their lips,
But their heart is far from me.
But in vain do they worship me,
Teaching as their doctrines the precepts of men."
—*Jesus Quoting from Isaiah* (Isa. 29: 13; Mk. 7:6, 7).

MARK.

I. The Ministry of Jesus in Galilee.—1-9.

The Book.—Mark is the simplest and the briefest of the Gospels, but at the same time it is the most vivid and dramatic. It is Mark who tells us that about two thousand swine ran down into the sea;[1] that the disciples were sent forth two by two;[2] that in feeding the five thousand the people sat down in companies of hundreds and fifties;[3] that Jesus arose a great while before day to pray,[4] and a dozen more such touches, so that Mark is the Gospel of art, and from his Gospel Raphael painted his great picture of the transfiguration. Kleim said of him, "He is an author in a flower-bedecked garment."

He is so much more concerned with the acts of Jesus than his sayings that more than half of his Gospel is taken up with the miracles of our Lord. Without mentioning genealogy or birth, Mark plunges into the records of Jesus and shows to the world the kindest, the most practical and

Markings.—Undermark, 1:9, 11, 13, 22, 35; 3:6, 35; 6:5; 7:15; 8:29, 31; also undermark the words "John" in 1:4; "Jesus came into Galilee" in 1:14; "Simon" and "Andrew" in 1:16; "James" and "John" in 1:19; "Capernaum" in 1:21; "unclean spirit" in 1:23; "Simon's" in 1:30; "leper" in 1:40; "Capernaum" in 2:1; "uncovered the roof" in 2:4; "Levi" in 2:14; "fast not" in 2:18; "grainfields" in 2:23; "hand withered" in 3:1; "goeth up into the mountain" in 3:13; "twelve" in 3:14; "Beelzebub" in 3:22; "against the Holy Spirit" in 3:29; "by the seaside" in 4:1; "sower" in 4:3; "seed upon the earth" in 4:26; "mustard seed" in 4:31; "rebuked the wind" in 4:39; "Gerasenes" in 5:1; "Legion" in 5:9; "swine" in 5:12; "Jairus" in 5:22; "touched his garment" in 5:27; "Arise" in 5:41; "the carpenter" in 6:3; "two and two" in 6:7; "Herod heard" in 6:14; "head of John" in 6:25; "five thousand men" in 6:44; "Bethsaida" in 6:45;

[1] 5:13. [2] 6:7. [3] 6:40. [4] 1:35.

the most powerful of men, standing before us as our Divine Saviour. He moves swiftly from one scene to the other, and forty-one times he uses the word "straightway." Although Mark does not appear to have been an eye witness, yet so graphic are his scenes and so clear the personality of Jesus that Wescott called his Gospel "a transcript of life." He makes fewer references to the Old Testament than any of the other Gospels, and while the word "Law" occurs eight times in Matthew, nine times in Luke and fifteen times in John, it does not occur once in Mark. The book, which is a brief biography of Jesus, appears to have been written for Gentile readers, and particularly for the Romans, who had little interest in either the Old Testament or the Law.

While its order was usually the second place among the Gospels, as in our Bibles now, yet in some of the early manuscripts it is fourth. This is so in the purple silver manuscript of Upsala in Sweden, which gives John the

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"walking on the sea" in 6:48; "Gennesaret" in 6:53; "unwashed hands" in 7:2; "Corban" in 7:11; "Syrophœnician" in 7:26; "Ephphatha" in 7:34; "four thousand" in 8:9; "a sign" in 8:11; "beware of the leaven" in 8:15; "blind man" in 8:23; "Cæsarea Philippi" in 8:27; "rebuked Peter" in 8:33; "transfigured" in 9:2; "dumb spirit" in 9:17; "who was the greatest" in 9:34; "Forbid him not" in 9:39.

Mark, 1:7, 8, 17; 2:17, 27; 3:16-19; 5:19; 6:18, 30; 7:21-23, 31; 8:36, 37; 9:7, 10, 37, 40.

Personal mark, 7:6, 7; 8:35, 38; 9:23.

Mark with the cross, 8:31; 9:31.

Mark with the cross crowned, 8:38; 9:3.

Mark with P, meaning prayer, 1:35; 6:46; 7:34.

DIVISIONS.—This book is divided as follows: I. The Ministry of Jesus in Galilee, 1-9; II. The Ministry of Jesus in Peræa, Judæa and Jerusalem, 10-13; III. The Trial, Crucifixion, Resurrection and Ascension, 14-16.

Names of the chapters of the first division: 1—John and Jesus; 2—Controversy with the Scribes and Pharisees; 3—Sin against the Holy Spirit; 4—Seaside Parables and the Storm; 5—Legion and Jairus; 6—Herod Hearing of John and 5000 fed; 7—Corban and Miracles; 8—Leaven and feeding the 4000; 9—Transfiguration and Narrowness Rebuked.

second place, doubtless to give to the two apostles the first places—Matthew and John. In some of the early commentaries Matthew receives most attention, John next and Luke next, and sometimes Mark was left almost without a comment, because it had so much in common with the other Gospels, especially Matthew. Like that Gospel, it was early in circulation, and by the middle of the second century it was generally recognized throughout the Church, and it has retained its place without suspicion.

In the American Revision it will be noticed that a space drops in between the eighth and ninth verses of the sixteenth chapter, which means that the remaining portion of that chapter (9-20) does not belong to the original manuscript of Mark. The end appears to have been lost and these closing verses were added by another. According to Conybeare, who in 1891 discovered an Armenian manuscript of the tenth century in the Patriarchal Library of Edschmiatzin, these words were taken from the "Narratives of the Words of the Lord," a work written by Ariston, who was a personal disciple of Jesus, and lived to the beginning of the second century.

THE AUTHOR AND DATE.—Unless Mark was among those who left Jesus because of His hard sayings,[5] or was one of the seventy that were sent out,[6] or was the man bearing a pitcher of water,[7] or was the young man with a linen cloth cast about him in the garden of Gethsemane,[8] all four of which are traditional positions—unless he be one of these, or filling the requirements of all four, we do not see him until he appears in the book of Acts,[9] where, about sixteen years after Pentecost, he accompanied Paul and Barnabas from Jerusalem to Antioch, and thence

[5]John 6:66. [7]Mk. 14:13. [9]Acts 12:25.
[6]Lu. 10:1. [8]Mk. 14:51, 52.

with them on their first missionary tour as far as Perga,[10] and, for some unknown reason, he left them and returned to Jerusalem.

When Paul and Barnabas were about to start on their second tour, because Barnabas insisted on taking Mark, who was his cousin,[11] they had a sharp contention, which ended in Paul taking Silas and Barnabas taking Mark, and they went on separate tours.[12] About ten years later Mark appears to become more serviceable, and he was with Paul in Rome,[13] where Paul speaks of him as his "fellow-worker," and in his last letter, which was addressed to Timothy, Paul mentions Mark as being "useful to me for ministering."[14] Early writers are silent as to the time and manner of his death.

His Hebrew name was John, and Mark or *Marcus* was his Roman name, as with Saul, who later was called by the Roman name of *Paulus,* or Paul. His mother's name was Mary,[15] who lived in Jerusalem, and appears to have been a lady of some means, owning her own home, which was the central gathering place for the Jerusalem disciples, for Peter on his release from prison at midnight went directly to her home,[16] which may have been the scene of the Last Supper, and the place of their waiting in prayer preceding the baptism of the Holy Spirit.

Mark appears to have been a convert of Peter, for he calls Mark "my son."[17] Irenæus said, "After the departure of Paul and Peter, Mark, the disciple and interpreter of Peter, did hand down to us in writing what had been preached by Peter"; likewise Papias and others so spoke of Him, and Tertullian said, "It might be called the Gospel of Peter." Most of the early writers believed that

[10]Acts 13: 13.
[11]Col. 4: 10.
[12]Acts 15: 36-41.
[13]Col. 4: 10; Phi. 24.
[14]2 Tim. 4: 11.
[15]Acts 12: 12.
[16]Acts 12: 1-17.
[17]1 Pet. 5: 13.

it was written in Rome, about 63-70 A. D. Chrysostom alone affirmed that it was written in Alexandria. It is the general opinion that it was written in Greek, just as Paul wrote all his Epistles.

The lessons of this first division are considered as follows: Of the thirty-six miracles recorded in the Gospels eighteen are mentioned in Mark, and of this number sixteen are in this first division. Thirteen of these are recorded in Matthew.

THREE MIRACLES.—(1) *He healed a demoniac in the synagogue on the Sabbath in Capernaum* (1:21-28; Lu. 4:31-37). The demons seemed to recognize that Christ had come to destroy the works of the devil. Calvin suggested that the reason Jesus objected to the demons testifying that He is the Son of God was that it might arouse suspicion in the minds of some that there was a secret understanding between Him and them.

(2) *He cured a deaf-mute in the territory of Decapolis* (mentioned only in Mk. 7:31-37). Commenting on this miracle, Trench said, "The Lord does now ofttimes lead a soul apart, sets it in the solitude of a sick chamber, or in loneliness of spirit, or takes away from it earthly companions and friends, when He would speak with it and heal it."

(3) *He healed gradually a blind man near Bethsaida* (mentioned only in Mk. 8:22-26). In working this miracle He showed no less, but more, power, and it may be named as two miracles.

PARABLES.—Of the forty parables only eight are recorded in Mark. Six of these are mentioned in Matthew, and of the remaining two one is mentioned in this first division—*the seed growing secretly* (mentioned only in Mk. 4:26-29). This was spoken in Gennesaret, and

illustrated the adaptability of the Word of God to the hearts of men, that when it is sown there the harvest will come, as when one sows grain and then leaves it until it has grown into the harvest. It is our part to sow, and God will bring the harvest. It has in it the lessons of trust, hope and coöperation. As there is a law in the natural world that brings first the blade, then the ear, then the full grain, so there is a law in the spiritual world by which the Word grows into ripened spiritual life.

[For the ministry of John, the baptism of Jesus and the temptation, see Mt. 3:1; 4:11.]

THE JORDAN (1:9).—This river rises in the Lebanon mountains, flows through Lake Merom, then through the Sea of Galilee, and then, by curves and rapid descents, covering 200 miles, to the Dead Sea, which may have been reached in sixty-five miles by a straight course. The width of the river ranges from thirty to seventy yards, and sometimes in the spring it is two miles wide. Its fall from the Sea of Galilee to the Dead Sea is 610 feet, or nine feet and three inches per mile. The Hudson falls about twelve feet per mile, the Mississippi about seven inches per mile, and the Ohio little more than eight inches per mile. The Tweed falls sixteen feet per mile, the Clyde fourteen feet and the Thames one and a half feet per mile. By the rapid turns of the Jordan its actual fall is reduced, according to Sir Charles Warren of the Royal English Engineers, to not more than three feet per mile.

[For the call of Andrew, Simon, James and John, see Jno. 1:35-42; for healing Peter's mother-in-law, see Mt. 8:14, 15; for healing the leper, see Mt. 8:1-4; for healing the palsied man, see Mt. 9:1-8; for call of Levi, see Mt. 9:9-13; for fasting, undressed cloth on an old garment, and new wine in old wine-skins, see Mt. 9:14-17;

for the Sabbath, see Lu. 6:1-5; for healing the man with the withered hand, see Mt. 12:9-14; for the appointing of the twelve, see Lu. 6:13-16.]

THE SIN AGAINST THE HOLY SPIRIT (3:20-30; Mt. 12:22-37).—The Jerusalem scribes charged Jesus with casting out demons by Beelzebub, the prince of the demons. Out of that controversy, and bound to it in Matthew by "therefore" and also in Mark by "because they said He hath an unclean spirit," Jesus affirmed that blasphemy against the Holy Spirit is an eternal sin. John appears to refer to this sin as one for the forgiveness of which one should not pray.[18] To reflect on his humble birth or the poverty of His earthly life was pardonable, but to charge Jesus with performing His miracles by the power of the devil, rather than by the Spirit of God, was unpardonable. Jesus was begotten by the Holy Spirit,[19] and by the Holy Spirit was he offered upon the Cross,[20] and by the power of the Holy Spirit He performed His miracles, consequently to deny this Divine power to Jesus was to charge Him with being in league with the devil. It will be noticed that this was a sin of the tongue. If one rejects the Son, He may on the testimony of the Holy Spirit be convicted to believe on the Son, but if he blasphemes the Holy Spirit, the only possibility for his conviction is blocked, and it is inferred that one who has done this will not change.

Instead of it being limited to the period of the earthly life of Jesus, Whitby rather thought it had to do with the future,[21] and so referred to the present dispensation, that is, from the time of the descent of the Holy Spirit on the day of Pentecost on through this age of the Holy Spirit,

[18] 1 John 5:16. [20] Heb. 9:14.
[19] Lu. 1:35. [21] Mk. 3:28; Lu. 12:10.

when He is the Vicar of Christ on earth. There are a great many who can be forgiven, but by their own choice they will not be, for they go to destruction.[22] Those who blaspheme against the Holy Spirit, having rejected His testimony, upon which faith is based, will likewise go to destruction without a possibility of pardon. The two classes become the one lost class. It is a tremendous warning against transgressing the bounds beyond the Father's forgiveness, and likewise a warning against the careless use of the tongue. Men shall be called on to give an account not only of their wicked words against the Holy Spirit, but also of every injurious word, in Matthew termed "idle word," that shall be spoken against another.

> [For the parables of the sower and the mustard seed, see Mt. 13: 1-23, 31, 32; for calming the tempest, see Mt. 8: 18-27; for casting out a legion of demons, see Mt. 8: 28-34; for raising from the dead the daughter of Jairus and healing the woman with the issue of blood, see Mt. 9: 18-26.]

THE CARPENTER (6: 1-3).—It was a custom among the Jews that every boy should be taught a trade, and it appears that Jesus worked with Joseph, who tradition says was not a very good carpenter, but Jesus must have excelled in this trade, which was a real art, as evinced by the tools that were used and by the many magnificent buildings erected at that time. Jesus dignified manual labor, and his identification with the laboring world is a rebuke to that unchristian pride that despises manual employments.

THE FOUR HALF-BROTHERS AND SISTERS OF JESUS (6: 3-6).—There are nearly a dozen references in the

[22] Mt. 7: 13, 14.

Scriptures to the brothers of Jesus. In every instance in the Gospels they are mentioned in connection with Mary, and so they must have been a part of her household. There is nothing to imply that they were adopted children or children of Joseph by a former marriage. These "brethren" could not have been any of the apostles, for it is stated that His brethren did not believe on him.[23] Luke said that Mary "brought forth her first-born son,"[24] implying that she gave birth to other children.

There is no ground whatever for the perpetual virginity of Mary, and said Philip Schaff, "Neither His nor her honor requires the perpetual virginity after His birth, unless there be something impure and unholy in the marriage relation itself. The latter we cannot admit, since God instituted marriage in the state of innocence in Paradise, and Saint Paul compares it to the most sacred relation existing, the union of Christ with the Church."

[For the commission to the twelve, see Lu. 9: 1-6.]

BEHEADING OF JOHN THE BAPTIST (6: 14-29; Mt. 14: 1-12; Lu. 9: 7-9).—According to Josephus, John was imprisoned in the castle of Machærus, one of the strongest fortresses among the Jews and situated east of the Dead Sea, where the ruins are still found. Herod Philip, who was the oldest son of Herod the Great, was disinherited by his father's will because of the treachery of his mother. He is not to be confounded with the fourth son of Herod, who was also named Philip. The first Philip, who lived as a private citizen in Rome, married Herodias, who was the daughter of his half-brother, Aristobulus, and consequently was half-niece to Philip. They had a daughter whom tradition has named Salome.

[23] John 7: 5. [24] Lu. 2: 7.

Herod Antipas, who was the second son of Herod the Great, and by his father's will became tetrarch of Galilee and Peræa, visited the home of his brother Philip in Rome, and fell in love with Herodias, who likewise was his half-niece. He planned for the divorce of his wife, who was the daughter of Aretas, king of the Nabatæans, whether at the request of Herodias or his own wishes is not known, for plurality of wives was common at that time, Herod the Great having had ten; but the daughter of Aretas fled to her father's house, and Herodias and her daughter Salome came into Herod's palace. John denounced Herod's course, and in order to keep him quiet, for John had great influence, Herod imprisoned him, and later beheaded him.

"John, than which man a sadder or a greater
Not till this day has been of woman born,
John like some lonely peak by the Creator
Fired with the red glow of the rushing morn."

Nine years after Herod became involved in a war with Aretas, and his army was defeated, which the Jews attributed as a Divine punishment upon him for putting John to death. Later Herodias persuaded Herod to visit Rome and demand from the emperor the title of king, and out of this ambitious scheme Herod instead was banished into Gaul, and later into Spain, where he died.

[For the feeding of the 5000, see Mt. 14: 13-21; for the walking on the water, see Mt. 14: 22-33.]

GENNESARET (6: 53-56).—This name meant "the garden of princes," and it stood for a remarkably fertile plain on the northwest shore of the Sea of Galilee near Capernaum, about a mile broad and two miles long, and famed for its fruits of the most delicious flavor, described as "sweet as a harp's sweetest music," which were so sought

after that they were forbidden to be sold in Jerusalem during any of the Feasts, for fear the people would attend the Feasts merely for the delicious grapes, figs and other fruits of Gennesaret.

TRADITIONS (7: 1-23; Mt. 15: 1-20).—These were commandments and practices handed down from generation to generation for which there were no foundations in the Scriptures. To many Jews the traditions were more sacredly guarded than the requirements of Scripture, as has been the case frequently in the history of the Church. In the Talmud it was said, "The words of the elders are mightier than the words of the prophets."

Unwashed hands did not refer to soiled hands, but referred to the religious ceremony of rubbing the open palm with the closed fist while water was poured on, or if one had gone from home it required the immersing of the hands three times up to the wrist; likewise their vessels were immersed, according to the tradition of the elders, as a ceremony of purification. This requirement was partially sanitary,[25] but it was the ceremonial part that was the subject of discussion. Because of their traditions they wickedly dodged their filial obligations to their parents by saying *"corban,"* an Aramaic word which meant that instead of giving support to one's father and mother, if he had given his money into the Temple treasury in fulfilment of a vow that he would not help his parents any more, he was consequently relieved of any further responsibility to help them. Jesus taught that duty to one's parents was a higher law than the keeping of a rash vow.

[For the Syrophœnician woman, see Mt. 15: 21-28.]

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[25]Lev. 15.

DECAPOLIS (7:31).—This was a region of ten allied cities east of the Jordan leagued together for commercial purposes. Among them was Gadara, which was about six miles southeast of the Sea of Galilee, and celebrated for its temples, theaters and warm baths. Gerasa was another. The swine owners may have lived in both of these cities, since Gadarenes and Gerasenes are mentioned in connection with this miracle. Damascus also was one of these ten cities, and there were seven others of less prominence.

[For the feeding of the 4000, see Mt. 15: 32-39; for the sign from heaven, see Lu. 11: 29-32; for leaven, see Lu. 12: 1.]

CÆSAREA PHILIPPI (8:27).—Travelers have regarded this as the most beautiful and romantic spot in all Palestine, standing on a triangular terrace nearly 1200 feet above the sea level, and Mount Hermon rising 8000 feet to the north of it. It is surrounded by fertile fields and luxuriant vegetation. Augustus gave this region to Herod the Great in 20 B. C. Philip, the fourth son of Herod the Great, to whom this territory, as a part of Trachonitis, fell by his father's will, enlarged the town and named it Cæsarea in honor of the Roman emperor, and added "Philippi" to distinguish it from Cæsarea in Palestine, and doubtless as a memorial to his own name. The white marble temple built there by Herod the Great to Augustus lies in ruins with the other famous buildings, and a few Moslems compose the village population.

[For Peter's confession, see Mt. 16: 13-20.]

THE TRANSFIGURATION (9:1-7; Mt. 16:28-17:7; Lu. 9:27-36).—This scene is presumably laid on Mount Her-

mon. In Matthew this wonderful *prophecy in tableau* is broken into by taking 16:28 away from the following chapter, where it rightly belongs as the first verse. In both Mark and Luke it will be noticed that it has its right place in immediately preceding the transfiguration. In 9:1 Jesus promised that some of them standing by Him would see the Kingdom of God coming in power before their death, and six days after *He presents the transcendent picture of His glorious appearing when He shall return without sin unto salvation.* George Rawson makes this scene the subject of these beautiful lines:—

"His raiment white and glistering,
White as the glistering snow;
His form a blaze of splendor,
The like no sun can show;
His wondrous eyes resplendent
In ecstasy of prayer;
His radiant face transfigured
To Heaven's own beauty there.

"Deep shadows are the edging
Of that short transient peace,
For spirit-forms come warning
Of the foredoomed decease.
Words from the cloud give witness—
'This, My Beloved Son';
The three look round in terror,
And Jesus is alone.

"Soon passed that scene of grandeur;
But steadfast, changeless, sure,
Our blest transfiguration
Is promised to endure;
The manifested glory
Of our great Lord to see
Shall change us to His likeness;
As He is, we shall be.

"O vision all surpassing,
Filling the heavenly height!
The Lamb, once slain, transfigured
In the throne-rainbow's light!
There for the endless ages
All glorified is He,
And His eternal glory
Shall ours forever be."

With Him was Moses, whom God buried, representing the dead in Christ, who will be raised then, and also Elijah, who did not die, representing those who will be alive when He comes. *"The Lord Himself shall descend from Heaven. . . . and the dead in Christ shall rise first; then we that are alive, that are left shall together with them be caught up in the clouds to meet the Lord in the air."*[26] Still another passage: "This corruptible"—the dead in Christ—"must put on incorruption, and this mortal"—the living Christians—"must put on immortality."[27]

Moses likewise may have stood for the Law and Elijah for the Prophets. Henceforth Jesus was to be the authority—*"Hear ye Him."* Whether its chief lesson was to present the picture of His second advent or to proclaim His absolute authority, it was the sublimest vision that ever came into human sight.

[For the explanation of Elijah, see Mt. 11: 11-14; for healing of the epileptic boy, see Mt. 17: 17-20; for the discussion as to who should be greatest, see Lu. 9: 46.]

Out of Thy prophecies by words and pictures I am led to look into Thy wonderful plan. There is no God but

[26] 1 Thess. 4: 16, 17. [27] 1 Cor. 15: 53.

Thyself, and all passions of sin are but billows beneath Thy feet, which Thou wilt tread into calm, as did Jesus on the watery pavements of rough Galilee. Let me carry these things of Thine in my own bosom rather than the things I think, or that others have thought, and I shall be a part of all Thy mighty purposes, as some little unobserved flower blooms and sends out its fragrance in perfect obedience to Thy law. Give to me visions of service, that I may work until the prophecy of the transfiguration shall be fulfilled through Jesus my Redeemer. Amen.

QUESTIONS.

1. Familiarize yourself with the passages of Scripture at the beginning of this chapter. 2. Name the divisions of the book of Mark. 3. What the title and limit of the first division. 4. Name the chapters of this division. 5. What of Mark's relation to the other Gospels? 6. For whom does it appear to have been especially written? 7. What of its position among the other Gospels? 8. Explain the authorship of 16:9-20. 9. What of the author and date of the book of Mark? 10. With what prophecy does Mark open his Gospel (1:2, 3)? 11. Give an account of the miracles of this division mentioned only in the lecture. 12. Explain the lesson from the one parable mentioned in the lecture of this division. 13. What of the Jordan? 14. What was the opening message of Jesus in His Galilæan ministry (1:14, 15)? 15. Why was Jesus an early riser (1:35)? 16. What answer did Jesus make for associating with publicans and sinners (2:17)? 17. What were the circumstances after healing the man with the withered hand (3:7-12)? 18. What was the sin against the Holy Spirit? 19. How did Jesus regard His kinship with His mother and brethren (3:31-35)? 20. What of His manual labor? 21. What of His brothers and sisters? 22. What caused Jesus to marvel in Nazareth (6:6)? 23. What were the circumstances regarding the death of John the Baptist? 24. What of Gennesaret? 25. What of traditions? 26. What causes personal defilement (7:15, 20-23)? 27. What of Decapolis? 28. What of

Cæsarea Philippi? 29. After Peter's confession what did Jesus begin to teach His disciples (8:31)? 30. How did Jesus regard Peter's rebuke (8:32, 33)? 31. What principles did Jesus announce concerning cross-bearing, worldly profit and courage (8:34-38)? 32. What of the transfiguration? 33. After seeing the transfiguration, what charge did Jesus give to His apostles (9:9, 10)? 34. What did He teach His disciples concerning the time of His resurrection (9:31, 32)? 35. What phase of narrowness rebuked (9:38-50)? 36. What is your prayer in the light of the message of this chapter?

MARK.

II. The Ministry of Jesus in Peræa, Judæa and Jerusalem.—10-13.

"What therefore God hath joined together, let not man put asunder."—*Jesus* (10:9).

"Children, how hard is it for them that trust in riches to enter into the Kingdom of God!"—*Jesus* (10:24).

"Whosoever would become great among you, shall be your minister."—*Jesus* (10:43).

"All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them. And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also who is in Heaven may forgive you your trespasses."—*Jesus* (11:24, 25).

"Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."—*Jesus to the Pharisees and Herodians* (12:17).

"Ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved."—*Jesus to His Disciples on the Mount of Olives* (13:13).

"Take ye heed, watch and pray: for ye know not when the time is."—*Jesus to His Disciples* (13:33).

II. The Ministry of Jesus in Peræa, Judæa and Jerusalem.—10-13.

The two miracles of this division have been mentioned in Matthew. Of the three parables of this division, two are mentioned in Matthew and the remaining one is *the householder giving authority and command to His servants* (mentioned only in Mark 13:34, 37). It was spoken on the Mount of Olives and illustrated the practicability and necessity of watching, not for death nor the day of judgment, but for the return of the Lord, which is frequently mentioned in the Scriptures as the one great motive for patience,[1] purity,[2] fidelity[3] and godliness.[4]

[For beyond the Jordan, see Mt. 19:1.]

Markings.—Undermark, 10:1, 6, 45; 13:2, 4, 10, 13, 29, 31; also undermark the words "divorcement" in 10:4; "little children" in 10:13; "Good Teacher" in 10:17; "One thing thou lackest" in 10:21; "riches" in 10:23; "going up to Jerusalem" in 10:32; "right hand" and "left" in 10:37; "Bartimæus" in 10:46; "Jerusalem" in 11:1; "colt" in 11:4; "fig tree" in 11:13; "money changers" in 11:15; "authority" in 11:28; "husbandman" in 12:2; "tribute" in 12:14; "seven brethren" in 12:20; "commandment" in 12:28; "not far" in 12:34; "a poor widow" in 12:42; "wars" in 13:7; "earthquakes" and "famines" in 13:8; "councils" in 13:9; "tribulation" in 13:19; "false Christs" and "false prophets" in 13:22; "watch" in 13:35.

Mark, 10:5, 25; 11:11, 17; 12:13, 17, 25, 37; 13:23, 27.

Personal mark, 10:15, 43; 11:22, 24, 25; 12:29-31.

Mark with cross, 10:33, 34.

Mark with cross crowned, 13:26.

Mark with P, meaning prayer, 10:16; 11:25.

Names of the chapters in the second division: 10—Divorce and Riches; 11—Entry into Jerusalem and Authority Questioned; 12—The Husbandman and the Poor Widow; 13—Signs of His coming.

[1]Jas. 5:7, 8. [2]1 John 3:2-3. [3]Lu. 12:42-44. [4]2 Pet. 3:11-13.

DIVORCE (10: 2-12; Mt. 19: 3-13; Lu. 16: 18).—One of the strongest bulwarks of the Roman empire had been its sacred regard for the family life. For more than five hundred years divorce was unknown, but upon the rise of the empire divorce became common and a family was regarded as much a misfortune as in some quarters now. In both Rome and Greece either party could dissolve the marriage tie for any cause at any time, and do it with the simplicity of dismissing a servant. Cato, the younger, divorced his wife that he might give her to a friend. Marriage was looked upon with disfavor. Seneca said the women married in order to be divorced, and were divorced in order to marry. Cicero dismissed from his home Terentia after thirty years of married life. The condition was somewhat better among the Jews, but their tendency was to easy divorce. The school of Hillel allowed it for any cause, and that position was very much more popular than the school of Shammai, that forbade divorce except for adultery.

Jesus affirmed that "from the beginning it hath not been so."[5] Because of the hardness of their hearts, Moses permitted divorce on the husband's finding "some unseemly thing" in his wife,[6] but in the beginning they were male and female, and Jesus came to restore the things as they were in the beginning, and He forbade any man breaking or loosening the bond. According to Mark, Jesus said, "Whosoever shall put away his wife and marry another, committeth adultery against her; and if she herself shall put away her husband and marry another, she committeth adultery."[7] According to Luke, He said, "Everyone that putteth away his wife and marrieth another, committeth adultery: and he that marrieth one that is put away from

[5]Mt. 19: 8. [6]Du. 24: 1-4. [7]Mk. 10: 11, 12.

a husband, committeth adultery."[8] The account in Matthew is similar, but adds, "except for fornication,"[9] which, while in this verse the guilt appears to be thrown entirely upon the woman, we must take the liberty to apply it to both, either the man or the woman.

From all this we would conclude that as in the beginning, and likewise for five hundred years in heathen Rome, there were no divorces, so Jesus forbade the dissolution of the marital relations as the improper state of society, but because of the wickedness of the human race, and as Moses had allowed divorces for things unseemly in the wife, Jesus allows divorce *for only one cause,* although there appears from the general teachings of the Scriptures the propriety of disannulling the marriage covenant on account of desertion, when that desertion is occasioned by one of the parties becoming a Christian, and in consequence the other deserts the home. "The brother or the sister is not under bondage in such cases;"[10] but the present wholesale divorce practices for incompatibility of temper lowers the marriage covenant to a mere bargain and sale, and in many cases now divorces are gotten for the purpose of remarrying, perhaps not at that time, although that too often is done, but to remarry later if the opportunity for another bargain presents itself, while patience, forbearance and Divine grace are too frequently not considered as parts of this sacred covenant.

[For Jesus blessing little children, see Mt. 19: 13-15.]

RICHES (10: 17-31; Mt. 19: 16-30; Lu. 18: 18-30).—The incident of the rich young ruler, probably of a synagogue, doubtless occurred in Peræa. It furnishes a striking illustration of one sin ruining a whole life, and a sin

[8]Lu. 16: 18. [9]Mt. 19: 9. [10]1 Cor. 7.

that is lightly considered in this day—namely, the love of money. Paul affirmed that it is "the root of all kinds of evil."[11] This young man had kept the letter of all the commandments, but he had violated the spirit of the tenth commandment, which has to do with the love of money. Jesus attempted to heal the heart cancer, but the young man refused the cure because to him the love of money, which appeared to him to be no more sin than to the masses of Christians now, was his life. Obedience to every other commandment was doubtless brought into service to gratify his desire for money, as is frequently seen in this day. No man is the absolute owner of the money that he holds, but all men are only trustees, whether they recognize it or not, and *the failure to recognize it is embezzlement,* for which they will be called to account before the great Judge. Those in need should be helped by those who have abundance, which brings a greater blessing to the giver than to the receiver.

This young man had an opportunity, as did Matthew and the other apostles, when Jesus called them to leave their business and follow Him. The apostles heeded the call; the young man failed. Jesus does not call all who become Christians to leave their business, as the apostles did, neither does He call all Christians who have riches to dispose of them, as He did to this young man; but all Christians are to put both their services and their riches at the disposal of Christ, subject to His order, for which they shall give an account of their stewardship when He comes.[12] It is simply impossible for one who makes the desire for money his first thought in life to be saved. "It is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of Heaven," and

[11] 1 Tim. 6: 10. [12] Mt. 25: 14-30.

this has no reference to the small gate of a walled city, as is sometimes insisted. *It refers to a sewing needle.* No man has a right either to hoard his money, or to extravagantly spend it for his personal use and that of his family. His wealth should be used for the good of others. This account in Mark holds the key to the whole subject when it is said, *"How hard is it for them that trust in riches to enter into the Kingdom of God."*[13]

JERUSALEM (10:32).—This name first occurs in the book of Joshua,[14] and the inhabitants were called Jebusites, and a Jewish tradition identifies Salem of Melchizedek[15] with this site. Its early spelling was *"Uru-Salim,"* meaning "city of Salim" or "city of peace." Its natural position made a strong fortress. It was frequently attacked by the Israelites, but it was not taken until the time of David, who made it the capital of all Israel (about 1000 B. C.), and it was called "the city of David."[16] The ark was brought there and the Temple was built there. It fell before the army of Nebuchadrezzar, but on the return of the Jews from the Babylonian captivity the Temple was rebuilt, and under Herod the Great it was enlarged. Into this Temple Jesus was brought when an infant and graciously received by Simeon and Anna. At twelve years of age He visited there again, when He amazed all at His understanding and His answers. When He was about thirty years old He visited there on the occasion of the first Passover after His baptism, then at the next Passover. Missing the third Passover, He went there to the Feast of Tabernacles in the autumn, and then at the next Passover, which was the fourth since His baptism, and on this occasion He denounced their sins, wept over the city and submitted Himself to their malice, when He was

[13]Mk. 10:24. [14]Josh. 10:1. [15]Gen. 14:18. [16]1 Ch. 11:4-9.

tried in one of the Temple chambers, and on the same day He was condemned and crucified.

Its after history is one of the saddest in the world's annals, and it has borne various names. In 135 Hadrian changed the name to *Ælia Capitolina;* from the tenth to the thirteenth centuries it was called "The Holy House;" now its common name is *el-Kuds,* meaning "the holy (city);" among Christians, Jews and Arabs it is called *Yerusalim;* but Jerusalem's glory is yet to come, when Christ shall stand upon the Mount of Olives and that mountain shall miraculously divide, forming a valley for a river that shall go into and from the Dead Sea for the healing of its waters,[17] and Jerusalem shall be called *Jehovah-shammah,* meaning "Jehovah is there."

[For the discussion concerning the request of James and John, see Mt. 20: 20-28.]

JERICHO (10: 46).—This word probably meant "the place of fragrance," but Sayce regarded it as meaning "city of the moon-god." In its most ancient days it was called "the city of the palm trees."[18] It is situated in the Jordan valley, and was the nearest city under the gaze of Moses when he looked from the top of Mount Nebo toward the Promised Land. It was the first city to oppose the advance of the Israelites when they had crossed the Jordan, and at the sound of their trumpets the walls fell flat to the ground. Joshua prophesied misfortune to whosoever should rebuild it,[19] and it was fulfilled in the days of Ahab when Hiel undertook the task.[20] When Jerusalem fell King Zedekiah was arrested by the Babylonians near Jericho.

In the time of Christ it was an important city, and

[17] Zech. 14: 4, 5; Ezek. 47: 8-10; 48: 35.
[18] Du. 34: 3.
[19] Josh. 6: 26.
[20] 1 Kgs. 16: 34.

Herod the Great had his winter palace there. Palm trees abounded and the gardens were fertile. The climate was so mild in the winter that Josephus speaks of persons going about with linen clothing when snow covered the rest of Judæa, and he challenged a comparison with any other climate in the whole earth. A balsam was produced from some of its trees that was used as a medicine for the head and eyes. Herod died there and his royal palace was burned by Simon, an ex-slave, who aspired to be king. Near Jericho is the traditional site of the baptism of Jesus in the Jordan and His temptation on the hills of Quarantania, and on His last visit to Jerusalem He passed through Jericho and healed two blind men, one of them being Bartimæaus, and gave salvation to Zacchæus, the publican.[21] From the days of the good Samaritan until now the road from Jericho to Jerusalem, an ascent of 3000 feet, has been a place of thieves. It is now a village of little more than 300 inhabitants.

[For the healing of Bartimæus, see Mt. 20: 29-34.]

BETHANY AND BETHPAGE (11 : 1).—On the eastern slope of the Mount of Olives and about two miles from Jerusalem on the road to Jericho was the little village of Bethany, meaning "house of dates," and it was famous as being the hospitable home of Mary and Martha and Lazarus, and there Jesus spent His few last nights before His agony in the garden of Gethsemane. Bethpage, meaning "house of figs," was a small village near it, but its site is now unknown.

THE TRIUMPHAL ENTRY (11 : 1-10; Mt. 21 : 1-11; Lu. 19 : 29-44; Jno. 12 : 12-19).—Since Jesus sought seclusion during His ministry, and so frequently forbade those

[21] Lu. 19 : 1.

upon whom He wrought His miracles to make it known, this triumphal entry into Jerusalem becomes remarkably significant. It was mentioned by two of the Old Testament prophets[22] and itself remains *a prophecy in contrast.* The prophets looked forward to Him and He looked back to them that all things which they wrote of the Messiah He might fulfil. He rode upon a borrowed colt, which, however, being unused, was regarded as fit for sacred use rather than the dam. The place was Jerusalem rather than any other city, because there was the throne of David.

His approach, although in humiliation, like that of His birth, and with an offhand preparation, was nevertheless the approach of a king, and although they had been told by the prophets of His coming, Jerusalem was absolutely unprepared for His reception, and no officials came out to meet Him, but His acquaintances seemed to have been among the rabble that surrounded Him. He wept over the city and foretold its destruction,[23] which is the second record made of the tears of Jesus. This was his coming in humiliation, and furnishes a painful contrast to the magnificence attending His second advent, when He shall look out from the top of the same Mount of Olives[24] upon the Jerusalem which, for rejecting Him as her king, has been scarred, chastened, forsaken and finally is being prepared for His rightful reception.

[For withering the fig tree, see Mt. 21 : 18-22.]

THE SECOND CASTING OUT OF THE MONEY-CHANGERS (11 : 15-18; Mt. 21 : 12, 13; Lu. 19 : 45-48).—The first casting out is recorded in Jno. 2 : 13-17, which was in the early part of His ministry. The Temple was primarily for the Jews, but the outer court was for the Gentiles, making

[22]Isa. 62 : 11; Zech. 9 : 9. [23]Lu. 19 : 41-44. [24]Zech. 14 : 4.

it a building for all nations. The Court of the Gentiles had been turned into a bazaar, a kind of market-place for the changing of money for the worshippers and for the sale of all kinds of animals for sacrifices, apparently for convenience of the worshippers, but the traffic had become so thoroughly corrupt that Jesus did not hesitate to name it "a den of thieves" and forbade the carrying of the vessels for their traffic through the Temple. The very fact that there was no uprising against His severe actions on that occasion shows that the practice was in general disfavor, but the wishes of the people were overruled by a corrupt priesthood, who doubtless profited largely by the income from the lucrative business.

Since the sons of Annas conducted on the Mount of Olives a notorious business of like character, which was broken up by the people, it is likely that they conducted the same business in the Temple, for Caiaphas, son-in-law of Annas, was the high priest, and in the Talmud it is said, "Woe to the house of Annas! Woe to the serpent's hiss! They are high priests: their sons are keepers of the treasury: their sons-in-law are guardians of the Temple: and their servants beat the people with staves." Doubtless from this incident Annas became the ringleader in the determined opposition to Jesus, and it is likely that many of those whose business had been hurt by the severe rebuke of Jesus were ready to join in the plot for His death.

[For the parable of the wicked husbandmen, see Mt. 21: 33-46.]

THE HERODIANS AND THE TRIBUTE (12: 13-17; Mt. 22: 15-22; Lu. 20: 20-26).—Although Tertullian regarded them as a religious sect who held Herod to be the Messiah, it is more likely that they were a political party who fa-

vored the dynasty of Herod, and although Judæa was at that time under a Roman governor, they appear to have favored the restoration of the family of Herod—not merely one son ruling a part, but one son ruling all the dominion of Herod the Great. In later years they loyally supported Herod Agrippa I, who carried out the ambitious scheme and for a short while ruled over his grandfather's vast dominions.

Their purpose in asking Jesus the question about tribute or poll tax, which was paid by every Jew, was to find against Him a charge of sedition to weaken His influence among the people, but He plainly showed them that it was right to render or return to the Roman government a compensation for its protection, for such is the meaning of the word. So long as they accepted the Roman coinage they must compensate the Roman government. Said Lightfoot, "Wheresoever the money of any king is current, there the inhabitants acknowledge that king for their lord;" and the soul of man, that was made in God's image, should render to Him thanksgiving and obedience for all His mercy and care. Said Matthew Henry, "While they were vainly contending about their civil liberties they had lost the life and power of religion, and needed to be put in mind of their duty to God with that to Cæsar." The thought here of separation of Church and State was first announced to the world by Aristotle, although not so clearly as by Christ, but it somewhat prepared the way for its general acceptance as announced in the régime of Christianity—another instance of a forerunner.

THE PHARISEES AND SADDUCEES (12:13, 18).—These were the two principal religious sects among the Jews. The former was the orthodox party, the conservatives, and the reformers of the second century B. C., standing out as

a rebuke against heathen practices. They taught that besides the Law, God orally gave to Moses equally binding laws, and these traditions were as binding as the written law. Many of them became mere formalists and were hypocritical in their service, although among them were some faithful worshippers. Their motto was, "These things will make thee prosper—prayers, alms and penitence."

The former repudiated all the traditions and all the Old Testament except the Pentateuch. They did not believe the soul had any existence after death. They were liberals, really materialists, and belonged mostly to the cultured and aristocratic class. Their motto was, "Let us eat and drink, for to-morrow we die." Not many from either of these sects were baptized by John.[25] They appear to have come out of curiosity to hear him and to have scorned the message of the Baptist, neither did many come from these sects into the discipleship of Jesus. Being descendants of Abraham, they believed that to be sufficient, so they had need of nothing. In the Talmud it was said, "A single Israelite is worth more before God than all the people who have been or shall be."

NO MARRYING IN THE RESURRECTION (12:18-27; Mt. 22:23-33; Lu. 20:27-40.)—The question of the Sadducees referred to Du. 25:5-10, but the case which they named was doubtless imaginary. A woman who had been married twice would have made their question just as sensible and more reasonable than seven times, but in their mere asking was revealed their ignorance of both the Scriptures and the power of God, as many such questions of eternal life do in this day. Jesus rebuked their ignorance, for the doctrine of the resurrection is inwrought in

[25]Mt. 21:32; Lu. 7:30, 33; John 1:19.

the entire Scriptures, and He drew an argument from Moses before the burning bush, which is recorded in one of the books of the Pentateuch,[26] which they accept, showing that Abraham, Isaac and Jacob were still alive.

Marriage, while divinely ordained, is purely an earthly relationship. Its purpose is to preserve the human species, and it is necessarily broken absolutely by the death of the flesh. In the resurrection we shall know each other better than we know each other now and love each other more; also from Paul we infer that the fleshly relationship ceases when the flesh dies. Even Christ is not now known after His earthly relationship.[27] In the resurrection conditions will be entirely unlike conditions now, and those who will be "accounted worthy to attain to that world and the resurrection from the dead" will not be angels, as some have thought, but *"are as the angels of God"* in that they neither die nor marry. There will be new purposes and new relationships more sacred and blessed than the human mind has ever dreamed. To us the departed believers seem dead, but they are living before God, as is Abraham, Isaac and Jacob, for the Father is the God of the living.

[For the explanation of David's calling Christ Lord, see Mt. 22: 41-46.]

THE POOR WIDOW (12: 41-44; Lu. 21: 1-4).—According to the Talmud there were thirteen chests in the Temple in which the people deposited their offerings when they went up to the annual Festivals.[28] Over each chest was an inscription stating the purpose of the offering. Two mites, or a farthing, was about half a cent in our money, but it was her all, and persons now who make small offerings and call it their mite do great violence to the Scriptures. It is not their mite unless it is their all. Some con-

[26] Ex. 3: 1-7. [27] 2 Cor. 5: 16. [28] Du. 16: 16, 17.

demn this poor widow, few imitate her, and Christ commended her. Christ is still moving among the churches,[29] and He observes the offerings of the worshippers. He reckons not according to the gift, but the giver—the motive and the sacrifice back of the gift.

[For the explanation of the sermon concerning the signs of his coming, see Mt. 24.]

Blessed Father, Thou art above all in gifts, and out of Thy giving Thou hast taught me the way to a fuller identification of myself with Thee. Not only Thy gift of Jesus and Thy gift of the Spirit, but every day Thy gifts are about me like manna in the wilderness. All I have belongs to Thee, and of my money I am only a trustee. Command its use as shall please Thee and give me the experience of the giver's joy. Let me see clearly the sin of covetousness and deepen my hatred of its practice. In the name of Thy unspeakable Gift be praise and dominion for ever. Amen.

QUESTIONS.

1. Familiarize yourself with the passages of Scripture at the opening of this chapter. 2. What is the title and limit of the second division? 3. Name the chapters. 4. Explain the parable of the householder. 5. What of divorce? 6. What of riches? 7. Has the love of money a strong hold in your affections? 8. What did Jesus again tell the twelve regarding His death and resurrection (10:32-34)? 9. What of Jerusalem? 10. What of Jericho? 11. What of Bethany and Bethpage? 12. What of the triumphal entry? 13. What of the second casting out of money-changers? 14. What two requirements in prayer (11:24, 25)? 15. How did Jesus answer their question concerning His authority (11:27-33)? 16. What of the Herodians and tribute? 17. What of the Pharisees and Sadducees? 18. What of the Sadducees' question concerning marriage in the resurrection? 19. What two great commandments did Jesus name (12:28-34)? 20. What of the offering by the poor widow? 21. What is your prayer in the teachings of this message?

[29]Rev. 1:13.

MARK.

III. The Trial, Crucifixion, Resurrection and Ascension.—14-16.

"Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged Him, to be crucified."—*Mark* (15: 15).

"Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children."—*Jesus to the Women on His Way to the Crucifixion* (Lu. 23: 28).

"Father, forgive them; for they know not what they do."—*Prayer of Jesus on the Cross* (Lu. 23: 34).

"To-day shalt thou be with me in Paradise."—*Jesus to the Penitent Robber* (Lu. 23: 43).

"When Jesus therefore saw His mother, and the disciple standing by whom He loved, He saith unto His mother, Woman, behold, thy son! Then saith He to the disciple, Behold, thy mother!—*John* (Jno. 19: 26, 27).

"My God, my God, why hast Thou forsaken me?"—*Prayer of Jesus on the Cross at the Ninth Hour* (Mk. 15: 34).

"I thirst."—*Jesus on the Cross* (Jno. 19: 28).

"It is finished."—*Jesus on the Cross* (Jno. 19: 30).

"Father, into Thy hands I commend my Spirit."—*The Last Words of Jesus on the Cross* (Lu. 23: 46).

III. The Trial, Crucifixion, Resurrection and Ascension.—14-16.

With the approach of the Passover came the approach of the crucifixion, which is treated in this chapter. The trial is treated in Matthew, the resurrection in Luke and the ascension in Acts.

The Chief Priests and Scribes (14:1).—The chief priests were the head priests of the twenty-four courses,[1] and the scribes were the successors of Ezra, being the theologians and learned doctors in the Law. Both together, with the elders and the high priest as president, part from the priesthood and part from the laity, formed the Sanhedrin, composed of seventy-one persons. Herod the Great had murdered a number of the members of this

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Markings.—Undermark, 14:1, 36, 50, 53; 15:1, 15, 24, 34, 37; 16:2, 6, 19; also undermark the words "alabaster cruse" in 14:3; "Judas" in 14:10; "passover" in 14:14; "body" in 14:22; "blood" in 14:24; "offended" in 14:27; "Gethsemane" in 14:32; "swords" and "staves" in 14:43; "certain young man" in 14:51; "Barabbas" in 15:7; "mocked him" in 15:20; "Golgotha" in 15:22; "two robbers" in 15:27; "mocking him" in 15:31; "Mary Magdalene," "Mary" and "Salome" in 15:40; "Joseph" in 15:43; "first" in 16:9; "two" in 16:12; "eleven" in 16:14.

Mark, 14:8, 20, 24, 31, 65, 72; 15:38, 39, 41; 16:20.

Personal mark, 16:15, 16.

Mark with the cross, 14:22, 23; and with a large cross, 15:24, 25.

Mark with the cross crowned, 14:62.

Mark with P, meaning prayer, 14:22, 32, 35, 39; 15:34.

Names of the chapters in the third division: 14—Arrest and Trial before the Sanhedrin; 15—Trial before Pilate and the Crucifixion; 16—Resurrection, Commission and Ascension.

[1] 1 Ch. 24:1-9.

highest Jewish court, and on the visit of the Wise-men they were summoned before him to name the birthplace of the Messiah, and now this same court condemned to death that Messiah, who was born in Bethlehem.

In later years they explained away the prophecy of Micah,[2] mentioned in Matthew 2:6, as referring to Vespasian, who was appointed emperor of Rome while he was in Judæa, and a few years after Jerusalem was destroyed under his rule—anything else but a shepherd. This far-fetched interpretation was made by Josephus, Suetonius and Tacitus. Concerning the resurrection of Jesus, it was this same court that paid the soldiers to say, "His disciples came by night and stole Him away while we slept."

[For the anointing of Jesus in the house of Simon by Mary, see Jno. 12:1-8; for the Passover Supper, see Jno. 13:1-17:26; for the Lord's Supper, see Mt. 26:26-29; for the arrest and trial, see Mt. 26:36-27:31.]

CRUCIFIXION.—This form of capital punishment appears to have originated with the Phœnicians three or four hundred years before the birth of Christ, and it was also practiced by the Carthaginians, from whom the Romans borrowed it and used it in the punishing of slaves, and afterwards upon other offenders, but rarely was it ever inflicted upon a Roman citizen. Later it was adopted by the Greeks; Alexander crucified 2000 Tyrians; and gradually it passed to nearly all nations except the Jews, who during their independence never practiced crucifying living persons, but frequently they hung up bodies of the dead.[3] The Law authorized the hanging up of a dead body on a tree, but required that it should be buried on the same day.[4]

[2]Micah 5:2.
[3]Josh. 10:26; 1 Sam. 31:10; 2 Sam. 4:12.
[4]Du. 21:22, 23.

According to Josephus, Varus crucified 2000 rioters in Judæa after the death of Herod the Great. Under Tiberius Cæsar this method of capital punishment received special favor, because it lengthened the agonies of death, rather than other methods which made a swifter death too easy an escape from one's crimes in the Roman eyes. It has been said that Titus crucified so many Jews on the destruction of Jerusalem that there was neither wood for the crosses nor places to set them up.

It was accompanied by scourging, when sometimes the victim died under the lash. A centurion and four soldiers were usually detailed to conduct the execution for a single crucifixion. Only the crosspiece was put on the shoulders of the offender to be carried to the place of his death, and the charge against him was written on a board, which was borne immediately in front of him or hung on his breast by a cord around his neck, that all might read it and take warning. On reaching the place he was stripped and his garments were given to the executioners as booty.

Four crosses were used, sometimes a single stake, but beginning about this period and used more frequently later was the Latin cross,[5] although sometimes Saint Anthony's cross[6] and Saint Andrew's cross[7] were used. In the time of Jesus the Latin cross was coming into use. It may have been used in the crucifixion of Jesus, or Saint Anthony's cross, which was also in use then, may have been used. Artists usually have given us pictures of the former. It did not matter, only they wanted him crucified.

Crosses were made of some ordinary wood, olive or oak, and the top reached from eight to nine feet from the ground, just high enough so that the feet of the victim could not touch the ground. Each cross had on it a piece

[5] † [6] T [7] X

of wood projecting at right angles from about the middle of the upright piece, serving as a kind of saddle to hold the body.

Sometimes the upright piece was firmly put in the ground first, having cut a place for the crosspiece to go in, and in that event the person was nailed through the palms or wrists to the crosspiece or tied with cords and then lifted into place; other times the victim was fastened to the whole cross lying flat on the ground, and then the cross was lifted into place with the victim on it. Usually a cord was tied around the feet, but sometimes a nail was driven through the instep, and frequently one long nail going through both feet. Sometimes a fire was built under the feet of the victims or wild beasts were turned loose on them.

In other parts of the Roman empire the bodies were left on the cross until death, which sometimes consumed several days, and even then they were frequently left to be eaten by carrion birds until nothing but the skeleton hung there; but inasmuch as this was forbidden by the Jewish Law, it had become a custom in Judæa out of respect for the Jews to complete death in some other way in order to remove the bodies before sunset of the same day, when they were sometimes bought by friends or occasionally cast to the dogs. By the famous edict of Milan in 313, Constantine prohibited crucifixion as a means of capital punishment throughout the Roman empire.

THE CRUCIFIXION OF JESUS (15:20-41; Mt. 27:31-56; Lu. 23:25-49; Jno. 19:16-30).—With severe simplicity the four Evangelists tell of the tragedy on the Cross. In their accounts there are no expressions of indignation nor doctrinal conclusions, but each one makes the record as an official report of the death of Jesus, and in this is a signifi-

cant lesson to us. After mocking Him and taking off the purple robe He was put in charge of a centurion and four soldiers. They had no trouble in finding a crosspiece for the cross from around the tower of Antonia or the Prætorium palace, which they laid upon his shoulder, and Pilate wrote the inscription in Hebrew, Latin and Greek, "Jesus of Nazareth, the King of the Jews," as a sting to the Jewish verdict, and, according to Lightfoot, it was against the Jewish custom to have more than one crucifixion on the same day, and Pilate again resents their folly by violating their custom in ordering the two robbers to be crucified at the same time.

They passed out of the city, hurrying Jesus to His murder rather than to His execution. Tradition tells us that Jesus fell beneath the crosspiece, and it would be no surprise after the night of agony, the trials and the scourging. They met Simon of Cyrene, perhaps a believer in Jesus, and He may have expressed Himself so, and they compelled him to take the cross, and so prevented his attending the morning prayer in the Temple, to which he was doubtless hastening.

With the rabble, sporting as they passed along through the streets, were the chief priests and scribes and elders and "a great multitude of people and of women who bewailed and lamented Him," although it was against Jewish custom for any to make public lamentation for one who was sentenced to death, and Jesus said unto them, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children."[8] And the two robbers were also in the procession bearing the crosspieces of their crosses.

When they came to a place "without the gate"[9] called in

[8]Lu. 23 : 28-32. [9]Heb. 13 : 12.

Hebrew *Golgotha,* in Latin *Calvary,* which word very properly does not occur in the American Revision, and in English *The Skull* or the place of a skull, there they crucified Him. Tradition says that it was the place where Adam died and was buried. Jerome affirmed that it was the general place of execution. Its name may have come from it being a hill, which was skull-shaped or there may have been skulls of victims scattered around there. His garments were distributed to the four soldiers who executed Him, perhaps His girdle going to one, His turban to another, His sandals to another and His cloak going to the fourth and His tunic being a seamless robe, which tradition says was woven for Him by His mother, could not be divided and so, according to the Roman custom of gambling, the soldiers threw dice for the possession of the robe. An association of wealthy and charitable women of Jerusalem had provided a fund for the purchase of a stupefying drink of wine mingled with gall which was usually given to the criminals to deaden their pain, but Jesus refused it.

Doubtless it was while fastening Him to the Cross, He said, "Father forgive them; for they know not what they do."[10] It was then about nine o'clock. The rulers scoffed at Him, the soldiers mocked Him and offered Him a drink of their sour wine, which is called vinegar, and the robbers joined in the railing on Him, but one robber rebuked the other and then, calling to Jesus, he said, "Remember me, when Thou comest in Thy Kingdom," and Jesus said, "Verily, I say unto thee, To-day shalt thou be with me in Paradise.[11] Tradition has named these robbers Titus and Dumachus, and it is said that they met Joseph and Mary with Jesus on their return from Egypt and Titus

[10]Lu. 23 : 34. [11]Lu. 23 : 43.

persuaded the other not to rob the Holy Family and, taking up the infant Jesus, he said, "O blessed Child! if ever a day shall come to have mercy on me, then remember me and do not forget this day." The robber's request to Jesus on the Cross revealed that he was a Jew and was looking for the Kingdom.

Paradise is a Persian word, meaning "beautiful land," and in the Septuagint it is used in speaking of the garden of Eden. It was regarded as the place of the souls of the pious awaiting the final judgment. The robber had acknowledged his sins and had called upon Jesus for mercy, when even His disciples had forsaken Him. There is no evidence that he had any previous knowledge of the ministry of Jesus. It furnishes no hope for death-bed repentance, for the robber died before Christianity had been established, and so he died under the same covenant as Abraham and Moses. Said Augustine, "He who pardons the sinner that repents will grant no repentance to the sinner that presumes."

Many women were there; among them was His mother, His mother's sister, Mary the wife of Cleopas, Salome the wife of Zebedee and Mary Magdalene, and John appears to have been the only apostle. To His mother Jesus said, "Woman, behold thy son!" and to John He said, "Behold, thy mother!" and "from that hour John took her to his own house."[12] There was darkness over all the land from twelve o'clock until three—possibly a natural phenomenon, such as precedes an earthquake, but doubtless a sign from Heaven, just such as the Pharisees had been asking for, and Jesus cried, "My God, my God, why hast thou forsaken me?"[13] These are the opening words of the twenty-second Psalm, and this whole Psalm is a graphic descrip-

[12]John 19:26, 27. [13]Mk. 15:34.

tion of the crucifixion. Jesus took upon Himself our sins[14] and with them the penalty, which was separation from God.[15] Now in this supreme moment He was experiencing the sinner's death. The sinner cannot see beyond, and his physical death may be peaceful, but Jesus saw into the sinner's doom and He shuddered.

"As the load
Immense, intolerable, of the world's sin,
Casting its dreadful shadow high as Heaven,
Deep as Gehenna, nearer and more near
Grounded at last upon that Sinless Soul
With all its crushing weight and killing curse,
Then first, from all eternity then first,
From His beloved Son the Father's face
Was slowly averted, and its light eclipsed;
And through the midnight broke the Sufferer's groan
Eli, Eli, lama sabachthani?
The echo was the mockeries of hell,
Reverberate in human lips. We heard,
And shuddered. Gabriel lean'd on me a space,
And hid his face within my vesture's folds,
As if the sight were all too terrible
Even for archangelic faith."

It was too much for the mighty soul of Jesus, and out of His anguish came the cry of innocence. Then He said, "I thirst"[16]—His human lips were parched for a drink of water; then again, "It is finished"[17]—the great offering of the Lamb of God for the world's redemption had been made; and lastly, "Father, into thy hands I commend my spirit"[18] as a shout of triumph. Jesus was dead. The earth quaked. The Roman centurion said, "Certainly this was a righteous man."[19] The smoke was just rising from the evening sacrifice, the veil of the Temple, separating the Holy Place from the Holy of Holies, was

[14]Isa. 53 : 5, 6. [16]John 19 : 28. [18]Lu. 23 : 46.
[15]2 Thess. 1 : 8, 9. [17]John 19 : 30. [19]Lu. 23 : 47.

rent from top to bottom, symbolizing that all mankind henceforth, by the blood of Jesus Christ, had access to the Holy of Holies of God's Presence. The mightiest tragedy of the world was in action.

THE BURIAL OF JESUS (15:42-47; Mt. 27:57-66; Lu. 23:50-56; Jno. 19:31-42).—In keeping with the Jewish Law, which forbade bodies remaining on the crosses overnight,[20] Pilate ordered that their legs be broken, which would cause death in a very short while, and the bodies to be taken down. The soldier detailed for this task, whom tradition has named Longinus, instead of breaking the legs of Jesus as he did of the two robbers, thrust a spear in His side and there came out blood and water, from which Dr. William Stroud argued that Jesus died of a broken heart. The agony of mind with which He struggled in the garden caused the bloody sweat, which had necessarily weakened the membrane of the heart. The physical sufferings on the Cross appear not to have weakened Him to any marked extent, for in His last sentence He spoke in a strong voice and instantly died, but the mental agony was intense. Under these circumstances "the agony of mind produced rupture of the heart." The blood flowed into the distended pericardium, an outer sac in which the heart is enclosed, and then it separated into clots of extravasated blood and water.

In common with the custom of friends' purchasing the bodies of those who were crucified, for the Jews always buried the bodies of their dead, whatever the circumstances of their death, Joseph of Arimathæa, a member of the Sanhedrin court, but doubtless absent at the time of the trial of Jesus, went to Pilate for the body, which the governor appears to have given to the rich councilor

[20]Du. 21:23.

without the payment of any money; also his colleague Nicodemus, who appears to have been a member of the same Jewish court[21] and certainly a Pharisee,[22] assisted Joseph in the burial—one bringing the linen and the other a hundred pounds of myrrh and aloes. Both were timid when others were bold and both were bold when others were timid. With Mary Magdalene and the other Mary, who was the wife of Cleopas—only four mourners at the tomb—they laid the body in the chamber of Joseph's new sepulchre rather than in a niche, expecting to complete the embalmment after the Sabbath, and they rolled a stone to the door of the sepulchre and left.

At the request of the chief priests and Pharisees, Pilate stationed a guard at the tomb, either soldiers from the tower of Antonia, or the soldiers that were stationed about the Temple at the time of the Feast, and sealed the stone by passing a cord across the stone at the door and fastening it at either end with wax or sealing clay. The traditional site is now marked by the Church of the Holy Sepulchre.

The spirit of Jesus was in Paradise, not purgatory, and doubtless the first to enter after the death of Jesus was the penitent brigand. From one of the Epistles[23] it appears that Jesus, some time between His death and resurrection, made proclamation of His salvation "unto the spirits in prison," who lived disobediently before the flood, and thus He completed the circuit of God's universal grace. The body of Jesus rested in the borrowed tomb throughout that Sabbath, and, as wrote the apostle, "The day of that Sabbath was a high day." Rightly speaking, it was the last Sabbath of the world's history.

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[21] John 7: 50. [22] John 3: 1. [23] 1 Pet. 3: 18-20.

"And sweet is the chamber, silent and wide,
Where lingers the holy smile
Of a wayfaring Man, who turned aside
To rest long ago, for a while.

"He had suffered a sorrow which none can tell,
He had purchased a gift unpriced;
When His work was over the moonlight fell
On the sleeping face of Christ.

"The face of a Victor, dead and crowned,
With a smile divinely fair;
The saints and martyrs sleeping around
Were stirred as He entered there.

"His very name is an ointment poured
On the moonlight pale to-night,
And the chamber is sweet to Thy servants, Lord,
For the scent of Thy raiment white."

[For the resurrection and the commission, see Lu. 24.]

Out of the depths of Thy sufferings Thou hast shown me the curse of my sin, and even now my vision is so poor that only Thy physical sufferings appear to me clear, for I cannot sound the depths of Thy spiritual agony. Thou hast seen afar and knowest the full penalty of my sin. Out of Thy love for me Thou didst tread the winepress of sorrow alone, and Thy sufferings are the expressions of my sin. Let me never lose sight of the vision of the Cross, and out of Thy pity keep Thy grip upon my heart unto the end of this earthly life, and I shall walk the pilgrim's path in safety. Amen.

QUESTIONS.

1. Familiarize yourself with the passages of Scripture at the beginning of this chapter. 2. What the title and limit of this division? 3. Name the chapters. 4. What of the chief priests and scribes? 5. Give the history and explain the practice of cruci-

fixion. 6. Give a full account of the crucifixion of Jesus. 7. Explain the seven sayings of Jesus on the Cross. 8. Explain the physical cause of the death of Jesus. 9. Give an account of His burial. 10. What of His spirit? 11. What of His body? 12. Give the three Old Testament prophecies concerning the treatment of his dead body (Ex. 12:46); Psa. 34:20; Zech. 12:10; Isa. 53:9). 13. What are the sufferings of Jesus to you? 14. What is your prayer in the presence of His sufferings?

LUKE.

I. From the Birth of John to the Temptation of Jesus.—1:1-4:13.

"My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour."

—*Mary* (1:46, 47).

"Blessed be the Lord, the God of Israel;
For He hath visited and wrought redemption for His people,
And hath raised up a horn of salvation for us
In the house of His servant David."

—*Zacharias* (1:68, 69).

"Glory to God in the highest,
And on earth peace among men in whom He is well pleased."

—*The Heavenly Host* (2:14).

"Now lettest Thou Thy servant depart, Lord,
According to Thy word, in peace;
For mine eyes have seen Thy salvation,
Which Thou hast prepared before the face of all peoples;
A light for revelation to the Gentiles,
And the glory of Thy people Israel."

—*Simeon* (2:29-32).

"The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make His paths straight.
Every valley shall be filled,
And every mountain and hill shall be brought low;
And the crooked shall become straight,
And the rough ways smooth;
And all flesh shall see the salvation of God."

—*Luke, Quoting Isaiah's Prophecy Regarding John the Baptist and Jesus* (3:4-6).

LUKE.

I. From the Birth of John to the Temptation of Jesus.—1 : 1-4 : 13.

The Book.—Matthew is the Gospel on the fulfilment of Old Testament prophecy, Mark is the Gospel on the Divine power in Jesus and Luke is the Gospel for all classes and all nations, tracing back the genealogy of Jesus to Adam, whom he called "the son of God,"[1] and arguing that Jesus is the Saviour of all mankind. While each of these Gospels deals with all these thoughts, yet in each Gospel these single thoughts seem to predominate. These three are spoken of as the synoptic Gospels because they look at Jesus from the same general viewpoint; their arrangement is similar and they contain many records and sayings in common.

Luke is the longest of all the Gospels and it is usually

Markings.—Undermark, 1 : 3, 32, 33; 2 : 7, 10, 11, 14, 40, 52; 3 : 20; 4 : 1; also undermark the words "Zacharias" and "Elizabeth" in 1 : 5; "John" in 1 : 13; "Gabriel" in 1 : 19; "Nazareth" in 1 : 26; "Joseph" and "Mary" in 1 : 27; "Jesus" in 1 : 31; "into a city of Judah" in 1 : 39; "His name is John" in 1 : 63; "enrolment" in 2 : 2; "Joseph also went up from Galilee" in 2 : 4; "with Mary" in 2 : 5; "shepherds" in 2 : 8; "Jesus" in 2 : 21; "up to Jerusalem" in 2 : 22; "Simeon" in 2 : 25; "Anna" in 2 : 36; "Nazareth" in 2 : 39; "twelve years old" in 2 : 42; "Tiberius," "Pilate," "Herod" and "Philip" in 3 : 1; "Annas," "Caiaphas" and "John" in 3 : 2; "do" in 3 : 10, 12, 14; "praying" in 3 : 21; "thirty years" in 3 : 23; "tempted" in 4 : 2; "It is written" in 4 : 4, 8; "It is said" in 4 : 12.

Mark, 1 : 20, 67, 68, 80; 3 : 3, 16, 21, 22; 4 : 13.

Personal mark, 1 : 46, 47; 2 : 30, 31, 49; 3 : 6.

Mark with the cross, 2 : 35.

Mark with P, meaning prayer, 3 : 21.

Divisions.—This book is divided as follows: I. From the Birth of John to the Temptation of Jesus, 1 : 1-4 : 13; II. The Ministry

[1] Lu. 3 : 38.

assigned the third place among them. While much of its matter is found in the other Gospels, fully half is peculiar to Luke, especially is this so of sixteen parables and seven miracles that are found only in Luke. Matthew has 1068 verses, of which 337 are not found in Mark or Luke; Mark has 674 verses, of which only 50 are peculiar to that Gospel; Luke has 1149 verses, of which 612 are found only in Luke.

While Matthew gives an account of the birth of Jesus, only Luke tells of the angel's announcement to Mary, of the meeting of Mary and Elizabeth, of the shepherds watching their flock, of the angels' song, of the circumcision, of the presentation in the Temple, and alone shows us the boyhood of Jesus, when He was twelve years old—"the solitary flower gathered from the silence of thirty years"—and so Luke is more distinctively the Gospel of the infancy and boyhood of Jesus.

It is likewise the Gospel of prayer, for Luke alone tells of Jesus praying when He was baptized,[2] before He called the twelve,[3] at the transfiguration,[4] on the Cross for His murderers,[5] blessing at the ascension[6] and other instances.

Tradition has named Luke as a painter, but he is the musician of the Gospels and his book, which is the third biography of Jesus, is the first collection of Christian hymns. His *Gloria in Excelsis* (Glory to God in the highest[7]) was sung in the second century; his *Benedictus* (Blessed be the Lord, the God of Israel[8]) was sung in the

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of Jesus in Galilee, 4:14-9:30; III. The Ministry of Jesus in Samaria, Peræa, Judæa and Jerusalem, 9:51-21:38; IV. The Trial, Crucifixion, Resurrection and Ascension, 22-24.

Names of the chapters in the first division: 1—Birth of John; 2—The Birth and Boyhood of Jesus; 3—John and Jesus; 4—Temptation and Sermon in Nazareth.

[2]Lu. 3:21. [3]Lu. 6:12, 13. [4]Lu. 9:28. [5]Lu. 23:34. [6]Lu. 24:50. [7]Lu. 2:14. [8]Lu. 1:67-69.

fourth century; his *Nunc Dimittis* (Now lettest Thou Thy servant depart, Lord[9]) was sung in the fifth century; his *Magnificat* (My soul doth magnify the Lord[10]) was sung in the sixth century. "The gospel of the Saviour," said Farrar, "begins with hymns and ends with praises; and as the thanksgiving of the meek are recorded in the first chapter, so in the last we listen to the gratitude of the faithful."

This Gospel is addressed to Theophilus, meaning "lover of God" and, since no such person is known, this term was probably used as an ideal name for all the lovers of God in general, and the purpose of Luke's writing it was "that thou mightest know the certainty concerning the things wherein thou wast instructed."[11]

THE AUTHOR AND DATE.—Luke appears to be a contracted or Greek form of the Latin *Lucanus,* which Jerome used at the head of the Vulgate translation, and this name, according to Bebb, is not to be confounded with Lucius of Acts 13:1 and Romans 16:21. He is usually considered a Gentile, by some a Syrian and by others a Greek, but little is known of him. He is mentioned only three times in the New Testament—when he was in Rome with Paul, who speaks of him as "the beloved physician"[12] and calls him his fellow-worker[13] and, when all had deserted Paul in his second imprisonment, he wrote Timothy in his last letter, "Only Luke is with me."[14] While physicians frequently had no higher rank in those days than a slave, at the same time slaves were frequently more cultured than their masters, and Luke shows himself to be an accomplished writer and an accurate historian. He says that he "traced the course of all things accurately from the first."[15]

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[9]Lu. 2:29, 30. [11]Lu. 1:1-3. [13]Phi. 24. [15]Lu. 1:3.
[10]Lu. 1:46-55. [12]Col. 4:14. [14]2 Tim. 4:11.

Being regarded as the author of the book of Acts as well as of the Gospel of Luke, he appears to have been the companion of Paul from Troas,[16] when he ceased to speak in the third person, but henceforth spoke in the first person plural—"we." From this Ramsay concluded that Paul met Luke first at Troas and that he was the man of Macedonia, whom Paul saw in the vision, beseeching him to come over to his own country. From this time, about 50 A. D., Luke appears to be the constant companion of Paul, with the exception of the departure of Paul from Philippi on his second tour and his return there on his third tour, when Luke appears to have been left in charge of the Church there for that period.[17]

He was with Paul in his imprisonments and it has been frequently affirmed that during Paul's two years' imprisonment at Cæsarea, 58-60 A. D., Luke wrote his Gospel, although Irenæus said it was written after the death of Paul, so the date may be anywhere from 58 to 70 A. D. Irenæus said, "Luke the companion of Paul recorded in a book the Gospel preached by him"; and Plummer said, "It is manifest that in all parts of the Christian world the third Gospel . . . was universally believed to be the work of Saint Luke. No one speaks doubtfully on this point." Tradition has said that he was one of the seventy,[18] that he was one of the Greeks who desired to see Jesus,[19] and that he was the unnamed companion of Cleopas,[20] and some traditions affirm that he died by martyrdom and others that he died a natural death in Bithynia at the age of seventy-four.

The lessons of this first division are considered as follows:

[16]Acts 16: 10. [18]Lu. 10: 1. [20]Lu. 24: 13.
[17]Acts 17: 1; 20: 5. [19]John 12: 20.

ZACHARIAS AND ELIZABETH (1:5-25).—The Jewish priests were divided into twenty-four courses, there being sixteen sons of Eleazar and eight sons of Ithamar, both sons of Aaron.[21] The heads of the courses were selected by lot, and the eighth fell to Abijah, who appears to have been of the house of Eleazar. On the return from the Babylonian captivity, there were but four courses, comprising about a thousand each, and the whole priesthood was reorganized under the old names into the twenty-four courses[22] and the heads of the courses came to be called "the chief priests." Each course served a full week, beginning with the Sabbath morning service. Zacharias belonged to the course of Abijah. While sacrifices were offered twice every day,[23] there were thousands of priests, and only occasionally did it fall to one's lot to serve more than once in the same capacity in a long period, sometimes only once or twice in a lifetime.

The various parts of the service were assigned by lot, one to kill the sacrifice, one to sprinkle the blood, one to burn the incense and other service. In this instance the burning of the incense fell to Zacharias, who, in spite of the degeneration of those days, was, like Elizabeth his wife, "righteous before God, walking in all the commandments and ordinances of the Lord blameless." Elizabeth was likewise of the priestly family of Aaron and a kinswoman of Mary the mother of Jesus. The incense was burned in the Holy Place of the Temple and the altar stood just in front of the veil that separated it from the Most Holy Place. The incense was a mixture of sweet spices and could only be used in the Temple worship.[24] It was a symbol of prayer.[25] Burning of incense was practiced among both the Jews and the Pagans, but it was not prac-

[21] 1 Ch. 24:1-19. [23] Ex. 30:7, 8. [25] Psa. 141:2; Rev. 5:8.
[22] Ezra 2:36-39. [24] Ex. 30:34-38.

ticed among Christians during the apostolic period, and Tertullian and others of the second century affirmed that burning of incense had no place in Christian worship.

As to the ages of Zacharias and Elizabeth, we only know that the Levites were relieved of duty at the age of fifty,[20] although Lightfoot was of the opinion that this did not apply to the priests. Said Oosterzee, "The laws of nature are not chains which the Divine Legislator has laid upon Himself: they are threads which He holds in His hand, and which He shortens and lengthens at will."

THE ANNUNCIATION (1:26-37).—Such is the term of that historic event by which Gabriel, whom Milton called "the affable angel," informed Mary that she was to be the mother of Jesus. It was an august announcement expressed with infinite politeness, and Guido Reni made it the subject of one of his greatest paintings. There is no evidence that Mary was other than an ordinary woman except that she was righteous before God like her kinswoman Elizabeth. Certainly there is no ground for the dogma that she was born without sin, which is the doctrine of the immaculate conception. The son born to her was to be a king, who should sit upon the throne of David, "and of His Kingdom there should be no end."

Unlike Zacharias, believing the message, she inquired of Gabriel the manner of the accomplishment and accepted the sacred trust, although realizing the suspicion that would be cast upon her. According to the rabbis, Isaac, Ishmael, Moses, Solomon and Josiah were named before they were born, and the Talmud said it would be so of the Messiah, "whom may the Holy One bring quickly in our day."

[20] Nu. 8:24, 25.

MARY'S HYMN OF PRAISE (1:39-56).—This hymn has been compared with the song of triumph of Moses and Miriam[27] and with Hannah's song on the birth of Samuel,[28] and while it is necessarily similar in some respects, for Mary was familiar with the Old Testament Scriptures, yet it is greatly superior in spirit to these as well as the triumphal odes of the Psalms. It breathes the lofty spirit of Christianity in opposition to any personal exultation over one's enemies. It may be divided into three parts: (1) Mary's thanksgiving for God's goodness to her personally—46-49; (2) recognition of His providential grace in dealing with all generations—50-53; (3) declaring the fulfilment of His promise to Abraham and all Israel concerning the Messiah—54, 55. The three months' visit of Mary to Elizabeth, perhaps near Hebron, makes one of the holiest chapters in human annals. What moments of communion!

ZACHARIAS' PSALM OF THANKSGIVING (1:67-79).—This is a beautiful prophecy concerning the Kingdom of Christ and may be divided as follows: (1) Thanksgiving for redemption through Christ—68-70; (2) salvation according to the covenant with Abraham—71-75; (3) the service of John the Baptist—76-77; (4) the gospel proclamation—78, 79. Like the Old Testament prophecies, these New Testament prophecies abound in praises and thanksgiving for the redemption through Christ.

THE ENROLMENT (2:1-7).—Although Judæa did not become a Roman province until the removal of Archelaus, the son of Herod the Great (6 A. D.), yet at this time it was tributary to Rome. Cæsar Augustus, called in his youth Caius Octavian, was the great-nephew and adopted son of Julius Cæsar. *Augustus,* meaning "majestic," was

[27]Ex. 15. [28]1 Sam. 2:1-10.

conferred on him by the Roman senate, 27 B. C. He usurped absolute power under the disguise of republican forms, and so he became the first Roman emperor, and his reign was prosperous. Quirinius, who, according to Wolsey, may have been commissioned at that time and later governor of Syria, or according to Karl Zumpt, governor twice, appears to have had charge of this census or enrolment, preparatory to the taxation. After the death of Augustus a document was found written in his own hand, enumerating the strength of the empire and its tributary kingdoms and doubtless referred to this census. However, in the fourth century the document of this census according to Chrysostom was found in the Roman archives.

The Roman method, like that in America, was to take the census of a city or community of the persons living there, but Judæa, not yet being a Roman province, took the census according to the Jewish method, which was based on the tribes and their families. Under the Roman law, women were subject to the capitation tax, so Mary accompanied Joseph to Bethlehem. All things were moving for the accurate fulfilment of prophecy.

BETHLEHEM (2:4).—Ephrathah appears to have been the ancient name of Bethlehem.[29] It was the home of David, and it is situated five miles south of Jerusalem on a ridge of hills. In its fields, Ruth gleaned, David watched his father's sheep and Amos led his flocks. Joseph and Mary came more than eighty miles, covering from four to six days. Never was a child's birth so magnificent and at the same time so poverty stricken. Drivers frequently sleep in the stable compartment of an inn. Such appears to have been the lodging place of Joseph and Mary.

[29]Ruth 4:11; Micah 5:2.

Instead of in a cradle, Jesus was laid in a manger or a feeding trough. In the east end of the village is the Church of the Nativity, which reaches back to 330 A. D. and it is said to occupy the site over a cave where Jesus was born. According to Justin Martyr, caves were sometimes used for both dwelling-houses and stables. In a part of this structure, called the cave-chapel, Jerome is said to have spent thirty years preparing the Vulgate translation. When Rome was sacked by Alaric, many of its leading citizens found a refuge at Bethlehem, which served as a shelter for the remnant of the starving citizens of proud Rome.

THE SHEPHERDS (2:8-20).—A mile out from Bethlehem is said to be the field of the shepherds, which is now marked by a chapel called "The Angel to the Shepherds." The time of the year is unknown, but it is not likely to have been in the winter months, when the sheep were usually housed at night. Perhaps the sheep and lambs were used in the Temple sacrifice. It is another instance of God's free grace when the herald angel passed by the city and came to the rude shepherds, who were watching their flocks from wolves, robbers and sudden storms.

"It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold:
'Peace on the earth, good-will to men,
From Heaven's all-gracious King';
The world in solemn stillness lay
To hear the angels sing."

Fear takes hold of all mankind at the consciousness of the approach of God. It was so with Adam;[30] it is so

[30]Gen. 3:10.

with all and it declares our unfitness for association with the Father, and therefore out of our own experiences is affirmed the necessity of a Redeemer. The first evangelist was an angel, and his message was, (1) good tidings, (2) of great joy, (3) to all people and (4) because of the salvation through Christ the Lord. Schaff interpreted the reading, "peace among men of good will."

THE PRESENTATION IN THE TEMPLE (2:21-39).—In the eighteenth year of the reign of Herod the Great (20, 19 B. C.), he started the rebuilding of the Temple. Before pulling down the Temple that Zerubbabel had built, he got together all the material for the erection of the new Temple, which was erected on the same site as Zerubbabel's, and he appears to have doubled it in size. The Temple itself was perhaps no larger than Solomon's, but from the accounts of Josephus it must have exceeded it in splendor. It was built of white marble with 162 Corinthian columns, so large "that three men with their hands stretched out could hardly clasp around one." Like Solomon's Temple, little is known of its style of architecture. Some have argued that it furnished the basis of the Saracenic or Oriental architecture, but it may have been Babylonian, Phœnician, Egyptian or most likely Grecian, the revival of which characterized that period. It had thirty-seven chambers and a great number of porticoes, and a magnificent bridge connected it with Mount Zion, the site of Herod's palace, which was built on the ruins of Solomon's. The whole building accommodated 210,000 persons and covered an area of nineteen acres. Its eastern front and a large part of its side walls were covered with plates of gold, "which threw back the rays of the rising sun and formed an object of rare beauty for miles around." It had no windows, but was lighted by lamps.

Into this building of unsurpassed magnificence, the infant Jesus was brought according to the requirements of the Old Testament Law, which prescribed that thirty-three days after the circumcision of a son, the mother should bring a lamb and a young pigeon or a turtle-dove; and if her means sufficed not, two turtle-doves or two young pigeons, one for a burnt offering and the other for a sin-offering;[31] also the Law prescribed that the first-born son should be presented, and if not of the Levites, to be redeemed from the priestly service by an offering of five shekels, which amounted to $3.00.[32]

Tradition says that Simeon recognized Jesus because He was shining like a star in His mother's arms. It may have been that Simeon who was the father of Gamaliel. It was a common form of prayer among the rabbis referring to the coming of the Messiah to say, "So let me see the consolation of Israel." He was led by the Holy Spirit, as had been other prophets of old, and he proclaimed Jesus as a light to the Gentiles and the glory of Israel. Anna, the same name as the Hebrew "Hannah," who may have been employed in looking after some of the chambers of the Temple, was of the tribe of Asher, which was celebrated for the beauty of its women. She proclaimed Jesus to all those who were looking for the redemption of Jerusalem, and appears to imply a redemption as distinguished from a political deliverance.

NAZARETH (2:39).—It was an obscure village in Galilee, 500 feet above the plain of Esdrælon and beautifully located. From it one may see Mount Carmel, which was Elijah's place of victory; Endor, where lived the famous witch; Jezreel, which was the palace of Ahab; and Mount Hermon, Nain, Cana, Sea of Galilee and other

[31]Lev. 12. [32]Nu. 8:17; 3:41; 18:15, 16.

places of note. Said Godet, "Nazareth was in Israel, just what Israel was in the midst of the earth—a place at once secluded and open; a solitary retreat, and a high post of observation, inviting meditation and at the same time affording opportunity for far-reaching views in all directions." For some unknown reason it was lightly esteemed.

It was charged that, "Out of Galilee aristh no prophet."[33] While Jesus came from Bethlehem, yet out of Galilee had arisen Elisha, Jonah, Hosea, Nahum, Anna, and, according to Jerome, Paul's parents removed from Gischala in Galilee to Cilicia, so that Galilee had given prophets to the world and Nazareth was for thirty years the home of the greatest Prophet of all. Every village had its synagogue and school, and besides Jesus was taught the Law by Joseph.[34] In the thought of Myers, John the Baptist gives a picture of the boyhood days of Jesus,—

> "My Lord at home
> Bright in the full face of the dawning day
> Stood at His carpentry, and azure air
> Inarched Him, scattered with the glittering green:
> I saw Him standing, I saw His face, I saw
> His even eyebrows over eyes grey-blue,
> From whence with smiling there looked out on me
> A welcome and a wonder—'Mine so soon?'
> Ah, me, how sweet and unendurable
> Was that confronting beauty of the boy!"

Tradition says that Joseph died when Jesus was nineteen years old, and thereafter He was the support of the family, which consisted of His mother and several half-brothers and sisters.[35] The term Nazarene is one of contempt to this day, and Isaiah's prophecy[36] may have refer-

[33]John 7:41, 42. [34]Du. 11:19. [35]Mt. 13:55, 56. [36]Isa. 53:3.

ence to His home being in this despised village. Its present population is 6000.

AT TWELVE YEARS (2:41-51).—The Law required that all the males should attend the three annual Festivals:[37]

(1) *The Feast of Unleavened Bread, or the Passover,* which preceded it, and after a while it came to be regarded as a double festival, referred to their experience in Egypt. It was observed on the 14th day of the first month Abib, and the day following began the Feast of Unleavened Bread, and continued seven days.[38]

(2) *The Feast of Harvest, or Pentecost,* was fifty days after the offering of the Paschal wave-sheaf.[39] It was observed about the 8th of Sivan, the third month, and marked the completion of the wheat harvest, and according to later Jews it commemorated the giving of the Law on Mount Sinai. It was kept only one day.[40]

(3) *The Feast of Ingathering, or Tabernacles,* which was observed from the 15th to the 22d of Tisri, the seventh month, marked the completion of the harvest of fruit, oil and wine, and it also commemorated the wanderings in the wilderness.[41] The school of Hillel required the women to attend the Passover, and this explains the presence of Mary on this occasion. At twelve years of age a Jewish boy took upon himself legal obligations and was called "a son of the Law." He began to learn a trade and to wear phylacteries. Jesus was not teaching the rabbis, but rather, as was the custom in Jewish schools, was asking questions of them that He might gain more knowledge of the Scriptures. Both Hunt and Hoffmann made this scene the subject for two master pictures. Jesus' surprise seems to imply that His parents should have

[37]Ex. 23:14-17. [39]Lev. 23:15-21. [41]Lev. 23:34-44.
[38]Lev. 23:5-8. [40]Du. 16:9-12.

known where to have found Him and further indicating that both He and they knew at that time His Divine mission.

THE BEGINNING OF JOHN'S MINISTRY (3:1-23).—Tiberius Cæsar was the son of Livia, who had been divorced from Claudius and had married Augustus Cæsar, and so Tiberius became the stepson of Augustus and, on his death in 14 A. D., he became his successor as emperor of the Roman empire, having shared his throne two years previously. Pontius Pilate was the fifth governor of Judæa and Samaria, having entered his office in 26 A. D. Herod, who was Herod Antipas, was the second son of Herod the Great. Philip was the fourth son of Herod the Great. Lysanias was perhaps the son of one bearing that same name who had been killed by Antony. He ruled the tetrarchy of Abilene in Syria. Its capital was Abila, situated on one of the slopes of Hermon. Annas had been removed from the high priesthood by the Roman government and Caiphas, his son-in-law, was filling the office at the time, and it is possible that in the Jewish eyes Annas was still the high priest, although in public matters Caiphas acted. At the time of these political and ecclesiastical rulers John began his ministry.

> [For the message of John the Baptist, see Mt. 3; for the Holy Spirit and fire, see Mt. 3: 11, 12; for the baptism of Jesus, see Mt. 3: 13-17.]

THE GENEALOGY (3:23-38).—This, like the genealogy in Matthew, is a record of Joseph's ancestry. Genealogies of women were unknown among the Jews. Matthew began with Abraham, but Luke began with Adam. The lists differ somewhat, for instance, Luke traces from David's son Nathan, while Matthew traces from David's son

Solomon. Matthew appears to give the regal descent, and so His consequent right to sit upon David's throne, while Luke appears to give the natural descent, and so His common kinship to the whole race. It is probable that Joseph and Mary were kin, so that both genealogies are hers as well as his.

[For the temptation, see Mt. 4:1-11.]

Lord, I bless Thee for these holy pictures. The supernatural birth of Jesus teaches me Thy supernatural power. His growth through those boyhood days in Nazareth teaches me Thy perfect mastery over human flesh, and out of it I read Thy prophecy of universal conquest, when Thou shalt have put all disorders beneath Thy feet and life will be love. Jesus is my blood kin, and on the shedding of His blood He has redeemed me into a new and blessed relationship of eternal kinship. To Thy name be glory for ever. Amen.

QUESTIONS.

1. Familiarize yourself with the passages of Scripture at the beginning of this chapter. 2. What the title and limit of this division? 3. Give the divisions of the book of Luke. 4. Name the chapters of the first division. 5. What of Luke in comparison with the other Gospels? 6. What of Luke's mention of prayer? 7. What of Luke's place as the first Christian hymnologist? 8. To whom is his Gospel addressed? 9. Give the history of Luke and the date of his Gospel. 10. What of Zacharias and Elizabeth? 11. What occurred in the Temple between Gabriel and Zacharias? 12. What of the annunciation? 13. What was Gabriel's promise to Mary concerning Jesus (1:32, 33)? 14. What of Mary's hymn of praise? 15. What of the circumstances of naming John (1:57-66)? 16. What of Zacharias' psalm of thanksgiving? 17. What of John's physical and spiritual growth (1:80)? 18. What of the enrolment? 19. What of Bethlehem? 20. What of the shepherds? 21. What of the presentation in the Temple? 22. What of Nazareth? 23. Explain the three great Feasts.

24. What of the visit of Jesus to Jerusalem at twelve years? 25. What of the physical and spiritual growth of Jesus (2:40-52)? 26. Tell of the political and ecclesiastical rulers at the beginning of John's ministry? 27. Give the Scriptural account of John's ministry (3:13-22). 28. What of the genealogy? 29. Give an account of the temptation (4:1-13). 30. What is your prayer amid these thoughts?

LUKE.

II. The Ministry of Jesus in Galilee.—4:14-9:50.

"No prophet is acceptable in his own country."—*Jesus to the Nazarenes* (4:24).

"It came to pass in these days, that He went out into the mountain to pray; and He continued all night in prayer to God. And when it was day, He called His disciples; and He chose from them twelve, whom also He named apostles."—*Luke* (6:12, 13).

"As ye would that men should do to you, do ye also to them likewise."—*Jesus* (6:31).

"If ye lend to them of whom ye hope to receive, what thank have ye? Even sinners lend to sinners, to receive again as much. But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for He is kind toward the unthankful and evil."—*Jesus* (6:34, 35).

"Young man, I say unto thee, Arise."—*Jesus to the Dead Son of the Widow* (7:14).

"The seed is the Word of God."—*Jesus* (8:11).

"Where is your faith?"—*Jesus to His Frightened Disciples on the Sea* (8:25).

II. The Ministry of Jesus in Galilee.—4:14-9:50.

Of the thirty-six miracles, twenty-one are in Luke. Fifteen are in this division, twelve of which are mentioned in Matthew, and only three in this division are peculiar to Luke.

Three Miracles.—These are: (1) *Jesus passed unseen through the multitude at Nazareth* (mentioned only in Lu. 4:29, 30), which, although it is usually classed among His miracles, may hardly be considered miraculous, for it is more likely, as Godet says, "He passed through the group of these infuriated people with a majesty that overawed them."

(2) *The draught of fishes on the Sea of Galilee* (mentioned only in Lu. 5:4-11). This promise to Peter had the beginning of its fulfilment on the day of Pentecost, when with the Gospel net he drew into the Church of Christ 3,000 souls.

(3) *Raising the son of the widow of Nain* (mentioned only in Lu. 7:1-17). This was a little village beautifully

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Markings.—Undermark, 4:14, 18, 19, 21; 6:13, 20, 46; 7:14, 19; 8:21, 46, 54; 9:1, 20, 29; also undermark the words "Nazareth" in 4:16; "Zarephath" in 4:26; "Naaman" in 4:27; "Capernaum" in 4:31; "unclean demon" in 4:33; "the fever" in 4:39; "Gennesaret" in 5:1; "let down your nets" in 5:4; "draft of the fishes" in 5:9; "leprosy" in 5:12; "palsied" in 5:18; "Levi" in 5:27; "fast" in 5:33; "grainfields" in 6:1; "hand was withered" in 6:6; "merciful" in 6:36; "judge not" in 6:37; "mote" in 6:41; "fruit" in 6:44; "rock" in 6:48; "earth" in 6:49; "centurion's servant" in 7:2; "great faith" in 7:9; "Nain" in 7:11; "none greater" in 7:28; "alabaster cruse" in 7:37; "feet" in 7:38; "two

located on one of the slopes of Little Hermon, just above the plain of Esdrælon and the more extensive plain of Jezreel, where were fought some of the greatest battles of the Orient from the days of Saul to those of Napoleon. Instead of having the young man to follow Him, He gave him back to his mother, who needed him most.

PARABLES.—Of the forty parables, twenty-five are in Luke, of which sixteen are peculiar to this Gospel. Only one of these, however, is in this division: namely, *the two debtors,* (mentioned only in Lu. 7:41-43). This was spoken in Galilee and the relative debts were $9.00 and $90.00, illustrating the differences among men of their unfulfilled obligations to God.

SERMON IN NAZARETH (4:14-30).—It was the custom of Jesus to attend the public worship on the Sabbath, which is a lesson to all who desire to live uprightly. The rabbis stood while reading and sat while teaching or preaching. His message was to the poor, the captives, the blind and the bruised—all four despised classes. *To the first,* the Gospel gave hope and stimulated industry; *to the second,* it was a release from the bonds of guilt and human slavery, which was then universal; *to the third,*

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debtors" in 7:41; "Mary" and "Magdalene" in 8:2; "sower" in 8:5; "lamp" in 8:16; "Herod" in 9:7; "five thousand" in 9:14; "only child" in 9:38; "greatest" in 9:46; "forbade him" in 9:49.

Mark, 4:23, 29; 5:11, 26; 6:14-16, 21-23, 26, 32-34, 45; 7:5, 27, 30, 50; 8:3; 9:35.

Personal mark, 5:31, 32; 6:27, 28, 31, 35; 9:23, 24, 48.

Mark with cross, 9:22, 44.

Mark with the cross crowned, 9:26, 29.

Mark with P, meaning prayer, 5:16; 6:12; 9:16, 18, 28.

Names of the chapters in the second division: 5—Preaching, Miracles and Parables; 6—Choosing the twelve and the Brief of the Sermon on the Mount; 7—Centurion's Servant, Nain, and the Alabaster Cruse; 8—Ministering Women, Parables and Miracles; 9—The Twelve Commissioned, the 5000 Fed and the Transfiguration.

it was an eye salve to those sitting in spiritual darkness and a cure to the physically blind, who were special objects of Christ's ministry; *to the fourth,* it was freedom from the bondage of conscience and a comfort to the broken hearted; and *to all,* it was the year of jubilee, when slaves were set free and debts were cancelled. Jesus affirmed that the prophecy of Isaiah had then become history in Himself. As Elijah miraculously gave food to the Gentile widow of Zarephath and Elisha miraculously cured the Gentile captain of Syria, so the grace of God was to be extended to the sinners of the outcast nations. It was Christ's first intimation of the Jew's rejection and the Gentile's acceptance of Christianity.

[For the healing of the demoniac in the synagogue in Capernaum, see Mk. 1:21-26; for the healing of Peter's mother-in-law, see Mt. 8:14, 15.]

DEMONS (4:41).—There is but one devil, who is Satan, and the demons should not be referred to as devils. Some have thought that their possession was nothing more than ordinary diseases as we have now and in that day it was universally believed that all sickness was the result of demoniacal possession very much as in heathen countries now, but this would make Jesus sharing the ignorance and superstition of that age in recognizing a cause that really had no existence. Many of the highest authorities in mental diseases have considered "moral insanity" as demoniacal possession. Josephus regarded the demons as spirits of the wicked dead and he told of one Eleazar, who put a ring to the nostrils of a man possessed of a demon, and, drawing the demon out through the nostrils, the man fell to the ground. The book of Enoch considered them as lost angels.

The influence of evil spirits has its source in the early history of mankind and has been recognized in all conditions of civilization in all ages. The demonology of the New Testament presents some difficult conditions. These demons entered into human beings and swine; they could speak, using the organs of the human voice; many of them could possess one human being at the same time; and the most remarkable of all, they knew Jesus as the Son of God before His disciples knew Him by that term, and they recognized that a time had been set for their judgment, in saying, "Art Thou come hither to torment us *before our time?*"

Jesus recognized them as personalities distinct from the one whom they possessed and as evil spirits under the control of Satan. Said Lange, "The common characteristic of all was cowardice, a cowardly surrender of a weak and lowered consciousness to wicked influences." While demoniacal possession is the best explanation of the present so-called "moral insanity," yet it was intimated that they would decrease in their influence on the earth,[2] but toward the end of this dispensation their influence will increase for a time.[3]

> [For the healing of the leper, see Mt. 8: 1-4; for the healing of the palsied man, see Mt. 9: 1-8; for the call of Levi and his feast, see the first division in Mt.; for fasting and the parables of the new garment and the wine-skins, see Mt. 9: 14-17.]

GOING THROUGH THE GRAINFIELDS ON THE SABBATH (6: 1-5; Mt. 12: 1-8; Mk. 2: 23-28).—This was a field of wheat or barley. Indian corn appears to have been known to the Egyptians, but there is no record of it being known to the Hebrews. The Old Testament Law per-

[1]Mt. 8: 29. [2]Zech. 13: 2; 1 John 3: 8. [3]Rev. 16: 13, 14.

mitted the plucking of standing grain as one passed through the fields,[4] but the law of the rabbis allowed no eating on the Sabbath before the morning prayers in the synagogue nor the plucking of heads of wheat, which was counted reaping, nor the walking on the grass on the Sabbath, which was counted threshing, nor catching a flea, which was counted hunting. David ate the showbread, which consisted of twelve loaves placed fresh every Sabbath on the table in the sanctuary where it was to be eaten by the priests,[5] and the priests were required to work as hard on the Sabbath as on any other day in kindling fires and offering sacrifices.[6] Ceremonial observances must give way to the law of love and self-preservation.

[For the healing of the man with the withered hand, see Mt. 12:9-14.]

THE TWELVE AND THEIR FIRST COMMISSION (6:12-19; 9:1-6; Mt. 10; Mk. 3:13-19).—The word *apostle* means "ambassador," one who both carries the message and represents the sender. According to Basil L. Gildersleeve, since the term "I send" is represented by the two Greek words *pempo,* which refers to ordinary authority, and *stello,* which refers to extraordinary, or official, authority, and the word "apostle" being derived from the latter term, indicating official authority, therefore the apostles could not have had successors. *Peter's* original name was Simeon, called by the Greek modification Simon, which means "the son of a dove," but the name was changed to Peter, meaning "a rock," where the dove hides. *Andrew,* meaning "manly," was his brother and they, with their father Jonas, or John, conducted a fishing business on the Sea of Galilee. They appear to have been originally of Bethsaida, but later they lived in Capernaum. They were

[4]Du. 23:25. [5]1 Sam. 21:1-9. [6]Nu. 28:9, 10.

among the first disciples of Jesus, both having been disciples of John the Baptist. In bringing Peter to Jesus, Andrew may be called the first missionary of Christ. Peter, whom Chrysostom styled "the mouth of the apostles" was said to have been crucified under Nero with his head downward and Andrew was crucified in Petræ in Achaia upon a cross like this X, which subsequently was called Saint Andrew's cross.

James, the English form of Jacob, meaning "supplanter," and *John,* the English contraction of Johanan, meaning "Jehovah have mercy," were sons of Zebedee and Salome, who appears to have been a sister of Mary the mother of Jesus. They were fishermen and, with their father, they were partners with Peter and Andrew. Both were possibly disciples of John the Baptist and both were identified with Jesus in the early part of His ministry. James was the first of the apostles to suffer martyrdom, being beheaded by Herod Agrippa in 44 A. D. and John outlived all the apostles. He is said to have died at Ephesus about 98-100 A. D. Peter, James and John were called "the inner circle of the elect" by Clement of Alexandria.

Philip, meaning "lover of horses," was of Bethsaida of Galilee. He was doubtless a disciple of John the Baptist and appears to have been the fourth of the apostles to attach himself to Jesus. He brought to Jesus Nathanael, meaning "God has given" who is generally thought to be the same as *Bartholomew,* which is a title rather than a name, meaning "son of Tholmai." *Matthew,* meaning "Jehovah's gift," who was also called Levi, was a publican doing business in Capernaum, when he obeyed the call of Jesus and became a disciple. *Thomas,* an Aramaic word, like the Greek word Didymus, meant "the twin," so it

was not a name at all, but he was called Thomas or the Twin to distinguish him from others who bore his real name, which, according to Eusebius, was Judas, and he was doubtless of Galilee.

James, who was the son of Alphæus, and, tradition says, a tax-gatherer, may have been the brother of Matthew, who is also described as being the son of Alphæus. He is sometimes called James the Less, or the Little,[7] to distinguish him from others of that name. *Simon,* which in its Hebrew form Simeon meant "famous," was called the Zealot or Cananæan, which was a sect that was opposed to the second census of Quirinius (6 or 7 A. D.) and resented Roman domination. Their fanaticism had much to do with the final destruction of Jerusalem.

Judas, which was the Greek form of the Hebrew name Judah, the son or brother of James, was also called Thaddæus, meaning "courageous," and he has been called Lebbæus, meaning "hearty." *Judas Iscariot* was the treasurer of the apostolic group. His name is the Greek form of the Hebrew Judah and Iscariot, meaning "the man of Karioth," was the home of the family in Judæa, south of Hebron. After betraying Jesus he committed suicide.

All of the twelve appear to have been Galilæans, except Judas, who doubtless in keeping with all the Jews of Judæa, looked down upon the Galilæan Jews and out of his social position he may have been made the one officer among the apostles. He was of the same tribe as Jesus. There appear to have been among them two first cousins of Jesus and three pair of brothers and five were previously disciples of John the Baptist. Several were fishermen and none were priests or scribes. While they were not versed in rabbinical literature, they understood Greek

[7]Mk. 15:40.

and Aramaic and those who have left us any writings show ability, particularly John, who was undoubtedly a man of culture. More is known of the ministry of Paul than of all these combined and of half of these nothing is known more than the mere mention of their names in the list of the apostles.

In the tenth chapter of Matthew, their commission, which was purely for temporary service, is given, which may be divided into five parts as follows: (1) They were sent only to the Jews and were given the power to work miracles—5-15; (2) cautioned of their hardships—16-23; (3) encouraged with the promise of the Father's care—24-33; (4) the cost of service—34-39; (5) rewards—40-42. Upon the entire commission Chrysostom remarked: "Seest thou what mighty persuasions He used, and how He opened to them the houses of the whole world? Yea, He signified that men are their debtors, first, by saying, the workman is worthy of his hire; secondly, by sending them forth bearing nothing; thirdly, by giving them up to wars and fightings in behalf of them that receive them; fourthly, by committing to them miracles also; fifthly, in that He did by their lips introduce peace, the cause of all blessings, into the houses of such as receive them; sixthly, by threatening things more grievous than Sodom to such as receive them not; seventhly, by signifying that as many as welcome them are receiving both Himself and the Father; eighthly, by promising both a prophet's and a righteous man's reward; ninthly, by undertaking that the recompense shall be great, even for a cup of cold water."

[For the account of the sermon on the mount, see Mt. 5-7; for the healing of the centurion's servant, see Mt. 8: 5-13.]

The Anointing of Jesus by a Penitent Woman (7: 36-50).—Matthew,[8] Mark[9] and John[10] mentioned an anointing of Jesus in the Passion week, which must have occurred in Judæa; this anointing appears to have been in the early part of His ministry and occurred in Galilee. Luke records that three times Jesus received a Pharisee's hospitality,[11] showing that not all the Pharisees were His enemies. A woman with unbound hair among the Jews was a sign of harlotry. Not daring to approach His head, she anointed His feet only, upon which her tears of penitence dropped and she wiped them away with her loose tresses and fondly kissed His feet, showing that penitence draws near to Christ. Simon realized some degree of sinfulness in his life from the comparison that Jesus made between him and the woman. When Francis of Assisi was once called thief, murderer, drunkard and such like terms by an angry brother, he meekly confessed that all was true, and when later asked to explain, he said, "All these and still worse crimes had I committed, had not the favor of Heaven preserved me."

While the woman is entirely unknown, she has been identified with Mary Magdalene, because in the next chapter she is mentioned as one, out of whom seven demons had been cast, and according to Lightfoot, the town of Magdala, her home, situated near Tiberias, was notorious for its harlotry, and further, Bernard of Clairvaux and others identify Mary Magdalene with Mary of Bethany, who gave the second anointing and whose home at Bethany was only a little distance away from the sepulchre, so she could come early while it was yet dark, bringing the spices to complete the embalmment of the body of Jesus.

[8]Mt. 26: 7. [9]Mk. 14: 3. [10]John 12: 3. [11]Lu. 11: 37; 14: 1.

[For the parable of the sower, see Mt. 13: 1-23; for an account of calming the tempest, see Mt. 8: 23-27; for the casting out of the legion of demons, see Mt. 8: 28-34; for the raising from the dead the daughter of Jairus and healing the woman of the issue of blood, see Mt. 9: 18-26; for the imprisonment and death of John the Baptist, see Mk. 6: 14-29; for the feeding of the 5000, see Mt. 14: 13-21; for Peter's confession, see Mt. 16: 13-27; for the transfiguration, see Mk. 9: 1-7; for curing the epileptic, see Mt. 17: 14-20.]

GREATEST IN THE COMING KINGDOM (9: 46-48; Mt. 18: 1-14; Mk. 9: 33-50).—With the idea of a political kingdom soon to be established by Jesus, their discussion was that of worldly ambition and self-seeking interest which still too frequently has a prominent place in the modern Church. It may have started with Judas, who regarded himself as a little better than the rest, being of Judæa, or Andrew might have thought that the place of the highest honor belonged to him, since he was the first that was called into Christ's discipleship, or Peter because he was usually the spokesman for the apostles, or John because he appeared to be the favorite with the Prince.

This was the opportunity for Christ to affirm the primacy of Peter, if ever such a thing was intended, but He disavowed any primacy whatsoever and instead He emphasized the necessity of humility and unworldliness. Said Matthew Henry, "Not foolish,[12] nor fickle,[13] nor playful, but childlike;[14] as children we must desire the sincere milk of the Word:[15] be careful for nothing, but leave it to our heavenly Father to care for us:[16] be harmless and inoffensive, and void of malice:[17] governable and

[12] 1 Cor. 14: 20. [14] Mt. 11: 16. [16] Mt. 6: 31.
[13] Eph. 4: 14. [15] 1 Pet. 2: 2. [17] 1 Cor. 14: 20.

under command;[18] and what is here chiefly intended, we must be humble as little children."

Blessed Teacher, to be taught is the purpose of my coming into Thy discipleship. I am ignorant, and only Thou canst teach me to be humble and unworldly as a little child. Help me that I may put away all self-seeking from my heart and that I may come to understand that only Thou canst break the bondage of all guilt and lead me into the freedom of perpetual love. I sit at Thy feet, O Thou great Teacher of men, and ask for grace that I may practice with my whole heart the lessons that Thou art daily giving me. Amen.

QUESTIONS.

1. Familiarize yourself with the passages of Scripture at the beginning of this chaper. 2. Give the title and limit of the second division. 3. Name the chapters of this division. 4. What of the miracles of this division? 5. What of the parables? 6. What of the sermon in Nazareth and its result? 7. Give His text (4:18). 8. What of demons? 9. What was the law concerning the cleansing of a leper (5:14; Lev. 14:1-32)? 10. What of plucking the grain on the Sabbath? 11. What of the twelve apostles? 12. What of their commission? 13. What did Jesus teach concerning kindness only to those who are kind to us (6:27-35)? 14. What of the anointing of Jesus by a penitent woman? 15. What women are named as ministering unto Him (8:1-3)? 16. What the circumstances of the five prayers mentioned in this division (5:16; 6:12; 9:16, 18, 28)? 17. What the circumstances of the two references to His death in this division (9:22, 44)? 18. What of the discussion as to who should be greatest? 19. What is your prayer in the light of this message?

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[18]Gal. 2, 4.

LUKE.

III. The Ministry of Jesus in Samaria, Peræa, Judæa and Jerusalem.—9: 51-21: 38.

"The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest."—*Jesus to the Seventy* (10:2).

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—*Jesus* (11:9).

"Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."—*Jesus* (12:15).

"To whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more."—*Jesus* (12:48).

"Whosoever doth not bear his own cross, and come after me, cannot be my disciple . . . . So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple."—*Jesus* (14:27, 33).

"I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."—*Jesus* (15:10).

"If he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him."—*Jesus* (17:4).

III. The Ministry of Jesus in Samaria, Peræa, Judæa and Jerusalem.—9: 51-21: 38.

There are five miracles in this third division. Two are mentioned in Matthew and three are peculiar to Luke.

Three Miracles.—These are: (1) *He healed a woman, perhaps of paralysis, on the Sabbath in a synagogue, perhaps in one of the towns of Judæa,* (mentioned only in Lu. 13: 10-17). She had been bound by this infirmity for eighteen years. It may have been a case of demoniacal possession.

The woman appears to show no act of faith. The Law of the Old Testament did not forbid healing on the Sabbath, but the traditions of the rabbis did.

(2) *He healed a man of dropsy on the Sabbath, perhaps in Jerusalem* (mentioned only in Lu. 14: 1-6). After

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Markings.—Undermark, 9: 51, 62; 10: 18; 11: 28; 12: 8, 9, 22; 13: 2, 24; 15: 10; 16: 11, 17, 31; 17: 21, 30; 18: 1, 8; 19: 28, 40, 46; 20: 35; 21: 15, 24, 33; also undermark the words "Samaritans" in 9: 52; "seventy others" in 10: 1; "thy neighbor" in 10: 27; "Martha" in 10: 38; "Mary" in 10: 39; "friend" in 11: 5; "dumb" in 11: 14; "Beelzebub" in 11: 15; "seven others" in 11: 26; "sign" in 11: 29; "lamp" in 11: 33; "dine" in 11: 37; "tithe mint" in 11: 42; "lawyers" in 11: 46; "Beware" in 12: 1; "divide the inheritance" in 12: 13; "rich man" in 12: 16; "Consider the lilies" in 12: 27; "loins be girded" in 12: 35; "unfaithful" in 12: 46; "but rather division" in 12: 51; "interpret" in 12: 56; "fig tree" in 13: 6; "spirit of infirmity" in 13: 11; "mustard seed" in 13: 19; "leaven" in 13: 21; "fox" in 13: 32; "O Jerusalem, Jerusalem" in 13: 34; "sabbath" in 14: 1; "dropsy" in 14: 2; "chief seats" in 14: 7; "bid the poor" in 14: 12; "excuse" in 14: 18; "sheep" in 15: 4; "silver" in 15: 8; "two sons" in 15: 11; "steward" in 16: 1; "lovers of money" in 16: 14; "clothed in purple" in 16: 19; "Lazarus" in 16:

the worship of the Sabbath, the Jews spent the day in social entertainments, feastings and games, but anything resembling labor was forbidden.

(3) *He healed ten lepers on the border of Samaria and Galilee* (mentioned only in Lu. 17:11-19). The Old Testament Law required that the leper should dwell alone without the camp.[1] The law of the rabbis required that they stand off four to a hundred cubits. The nine, adhering to the ritual, disregarded the obligations of love, while one forgot the obligations of the ritual in his joy to express his love and gratitude.

20; "great gulf" in 16:26; "stumbling" in 17:1; "ten men" and "lepers" in 17:12; "judge" in 18:2; "Pharisee" and "publican" in 18:10; "babes" in 18:15; "one thing thou lackest" in 18:22; "blind man" in 18:35; "Zacchæus" in 19:2; "pounds" in 19:13; "Bethphage" in 19:29; "colt" in 19:30; "wept over it" in 19:41; "authority" in 20:2; "vineyard" in 20:9; "tribute" in 20:22; "seven brethren" in 20:29; "dead are raised" in 20:37; "David's son" in 20:41; "Beware" in 20:46; "gifts into the treasury" in 21:1; "temple" in 21:5; "wars" in 21:9; "earthquakes," "famines," "pestilences" in 21:11; "shoot forth" in 21:30; "watch" in 21:36.

Mark, 10:24; 11:13, 23; 12:7, 21, 32, 48; 13:5, 28; 14:11; 15:20, 32; 16:8, 18; 17:17; 18:14, 17; 19:9, 10, 26, 44; 20:25, 36; 21:4, 7, 25.

Personal mark, 10:20; 11:9; 12:5, 15, 30, 31, 34, 40; 14:27, 33; 17:4, 10; 21:34.

Mark with the cross, 12:50; 13:32; 17:25; 18:32, 33.

Mark with the cross crowned, 12:37, 43; 17:30; 21:27.

Mark with P, meaning prayer, 10:2, 21; 11:1; 18:1, 11, 13.

Names of the chapters of the third division: 10—The Seventy Commissioned and the Good Samaritan; 11—Prayer, Signs asked and His Enemies Seek to Ensnare Him; 12—Rich Fool and Watchfulness; 13—Repentance, Miracles and the Narrow Door; 14—Chief Seats, Excuses and Cross-bearing; 15—The Lost Sheep, Silver and Son; 16—The Unrighteous Steward, and the Rich Man and Lazarus; 17—The Ten Lepers and the Coming of the Kingdom; 18—The Pharisee, the Publican and the Rich Young Man; 19—Zacchæus and the Pounds; 20—A Day of Conflict with the Chief Priests, Scribes, Elders and Sadducees; 21—The Widow's Mite and the Signs of His Second Coming.

[1]Lev. 13:46.

FIFTEEN PARABLES.—Of the nineteen parables mentioned in this division, four are mentioned in Matthew and the remaining fifteen are peculiar to Luke:

(1) *The good Samaritan helping the man, who had fallen among robbers* (mentioned only in Lu. 10:25-37), was spoken perhaps in Peræa, where His ministry must have covered three or four months. Because of the frequent robberies and murders on the eighteen-mile road from Jerusalem to Jericho, it was called "the path of blood." Although the Old Testament Law commanded mercy to one's neighbor and even the beast,[2] both the priest and the Levite, who was a subordinate officer in the Temple, disregarded it. The Samaritan paid thirty-four cents, which was equivalent to two days' wages of a laboring man. It illustrated that whosoever is in need is one's neighbor, irrespective of race, nation or religion, and that the whole hearted practice of kindness and help evinces more clearly a righteous spirit than the observance of forms and ceremonies.

(2) *A friend coming at midnight for three loaves of bread* (mentioned only in Lu. 11:5-13) was spoken perhaps in Judæa. Instead of asking for one loaf, he asked for three, implying the largeness permitted us in prayer. Delay in answer to prayer is caused by our unreadiness to receive and importunity is a means of self preparation. It illustrated intercessory prayer, that as a selfish man will yield to his neighbor's request, which appears to be even impudent, much more will the Father, out of love, yield to His children's earnest appeals.

(3) *The rich fool, who laid up treasures for himself* (mentioned only in Lu. 12:13-21), was spoken perhaps in Peræa. This man had become rich like others by the gift

[2]Ex. 23:4, 5; Du. 22:1-4.

of God, for his land "brought forth plentifully." Ambrose suggested that the best barns are "the bosoms of the needy, the houses of the widows, the mouths of orphans and infants." In this unthinking man practicing poverty toward God, Jesus illustrated the sin of covetousness.

(4) *The marriage feast, where the guests were looking for their lord* (mentioned only in Lu. 12:35-40), was spoken perhaps in Judæa. The Romans, like the Greeks, divided the night into four watches, which, after the Roman supremacy, the Jews adopted. The first was from sunset until nine o'clock, the second was until midnight, the third was until cock-crowing, or three o'clock, and the fourth was until sunrise, or about six o'clock. The parable refers to the second advent and illustrated the necessity of fidelity to duty and watchfulness.

(5) *The wise steward, who was set over the household* (mentioned only in Lu. 12:42-48), was spoken perhaps in Judæa. Like the preceding parable, it likewise refers to the second advent and illustrated that judgment will be according to men's opportunities and that the extent of guilt is according to the knowledge of the sinner, showing that there will be degrees of punishment.

(6) *The barren fig tree, which was ordered to be cut down* (mentioned only in Lu. 13:6-9), was spoken perhaps in Judæa. Persons are not merely useless, but if they are not fruit-bearing they are doing harm. The fruit of the Spirit is described in Gal. 5:22, 23. It illustrated both the long-suffering of the Father and the necessity of fruit-bearing as produced by repentance toward God, or there will come utter destruction.

(7) *The great supper, about which many made excuses* (mentioned only in Lu. 14:15-24), was spoken perhaps in Judæa. The whole Jewish nation was then invited

into the Kingdom of God, as is also the whole world in this day. Persons do not come to Christ because they have no relish for spiritual things. It illustrated God's invitation to all classes and the folly of their excuses, and it was likewise a prophecy of the rejection of the Kingdom of God by the Jews and its acceptance by the Gentiles.

(8) *The woman seeking to find the lost coin* (mentioned only in Lu. 15:8-10) was spoken doubtless in Peræa and illustrated God's ownership of the soul, the thoroughness of His search for its salvation and the joy in Heaven over its return to the Father.

(9) *The prodigal son,* although this term does not appear in the narrative (mentioned only in Lu. 15:11-32), was spoken doubtless in Peræa, where so many Jews were wandering away from God. It has been called "the Gospel in the Gospel" and "the crown and pearl of all parables." The elder son represented the self-righteous Pharisees and the younger son represented the penitent publicans and harlots. According to the Old Testament Law, the younger son received only half as much as the elder.[3] The demand was as unfilial as it was illegal. "The far country," said Augustine, "is forgetfulness of God." The husks were pods of the carob tree. It illustrated the Father's love for the sinner that returns and discloses Divine love for the lost.

(10) *The unrighteous steward, who made friends by a dishonest practice with his Lord's debtors* (mentioned only in Lu. 16:1-13), was spoken perhaps in Peræa. A measure of oil was nearly six gallons and was valued at several hundred dollars. A measure of wheat was little more than eleven bushels, and the amount deducted would be about a hundred dollars. The steward

[3]Du. 21:17.

was dishonest. His wastefulness was sin like that of the prodigal son. The lord who commended the steward was not Christ, but *"his lord,"* who commended his foresight. It is a rebuke to covetousness and illustrated that we should use our money, of which we are only trustees, to make a true friendship with the Father, that we may be received into Heaven, where the needy shall testify to the fidelity of our stewardship.

(11) *The rich man and Lazarus* (mentioned only in Lu. 16: 19-31) was spoken perhaps in Peræa. The rich man, sometimes called *Dives,* a Latin word meaning rich, is nameless here, and the poor man is named, which seems to imply the inverted order of things in the spiritual world. "Indeed my lord," said Edmund Burke, "I doubt whether in these hard times, I would give a peck of refuse wheat for all that is called fame in the world." Augustine suggested that Jesus was reading from the book of life in which only the names of the righteous appear. The Eastern custom was to recline at meals and each guest rested partly upon the bosom of the one nearest him. *This is the only instance in the Scriptures of prayers to the saints, and then it was from a man in Hades.* Fleshly relationship cannot inherit the Kingdom of God, although the rabbis taught "all the circumcised are safe." The self-reproach of a condemning memory will be a torment. Unbelief is due, not to a lack of evidence, but to a rebellious heart, and the supernatural appearances of the dead, as maintained by spiritualism, are futile. This parable, like the preceding one, is a rebuke to covetousness and illustrated our false conception of the possession of riches and the certainty of punishments and rewards after death.

(12) *The servant, who only did his duty* (mentioned

only in Lu. 17:7-10), was spoken perhaps in Peræa, and illustrated that heavenly reward is of the Father's grace and not His debt to us.

(13) *The unrighteous judge, who feared not God nor regarded man* (mentioned only in Lu. 18:1-8), was spoken perhaps in Peræa. Delaying Divine punishment upon one, who has wronged a believer, is not the Father's indifference, but rather His long-suffering which may lead him to repent. It is a rebuke against half-heartedness in our petitions and it illustrated the value of importunity in prayer.

(14) *The Pharisee and publican, who prayed in the Temple* (mentioned only in Lu. 18:9-14), was spoken perhaps in Peræa. Standing was a common attitude in prayer.[4] The Old Testament Law named the Day of Atonement as the only Fast in the year, but the rabbis made others and especially Thursday, when it was said that Moses went up Mount Sinai and Tuesday, when he was said to have come down. Tithing was required in the Old Testament Law.[5] They both received their reward—the Pharisee, the praise of men which he desired most, and the publican, the mercifulness of God, which was his petition. It was a rebuke to self-righteousness, and it illustrated the necessity of humility and self-searching in prayer.

(15) *The pounds, which were given by a nobleman to his servants* (mentioned only in Lu. 19:11-27), was spoken in the house of Zacchæus in Jericho. It was customary for those who had any claim to a throne in a tributary kingdom to go to Rome for the ratification of the claim. A pound was the sixtieth part of a talent or about $20.00. The fruitfulness of our work is by Divine grace.

[4]1 Kgs. 8:22; 2 Ch. 6:12; Mk. 11:25. [5]Lev. 27:30.

That which one does not use he really does not have, only appears to possess it. His enemies are the impenitent. It illustrated the necessity of fidelity to our God-given obligations ere Christ returns, which He shows would not be immediately.

UNWELCOMED IN A SAMARITAN VILLAGE (9: 51-56).—There was bitter hostility between the Jews and the Samaritans. While their inhospitable conduct was a great indignity, especially in the Eastern countries, there appears here the clash in the long rivalry between the worship in the Temple at Jerusalem and that on Mount Gerizim. Jesus was on his way to the former, and we have no record that He ever visited the latter. Like Peter rebuking Jesus when he spoke of His sufferings and later drawing his sword in defence of his Master, James and John evince the same spirit, showing that they did not understand that the principles of suffering, patience and love were the principles of the coming Kingdom—*a lesson that is still difficult to learn.* The apostles no doubt, had in mind Elijah's course to the messengers of King Ahaziah.[6]

THE DEAD BURYING THEIR DEAD (9: 57-62).—The man, who asked to bury his father before following Jesus, is the center of three cases: The first offered to follow Him, but Jesus discouraged his rashness; the third volunteered to offer his discipleship, but Jesus rebuked the irresolute proposition; the second is called by Jesus to leave all entanglement, even the burying of his dead, which is nothing more than the ordinary call that comes to the soldier in battle, who dares not leave his post to bury the dead however dear they may be to him. The call of Jesus practically is to let those who are spiritually dead look after the burying of the physically dead. The need of

[6] 2 Kgs. 1.

workers in the Kingdom of God is paramount over everything else.

THE SEVENTY AND THEIR COMMISSION (10:1-20).—Following upon the appointment and commission of the twelve apostles is that of the seventy disciples, whose labors appear not to be confined to the Jews only and their commission was similar to that given to the twelve. As the twelve had reference to the twelve tribes of Israel, it is possible that the seventy had reference to the seventy elders in Israel.[7] Sometimes Orientals consumed an hour and more in salutations and the King's business demanded haste.

Chorazin was situated on the northern shore of the Sea of Galilee west of the Jordan; *Bethsaida,* sometimes called Bethsaida Julias, was situated likewise on the northern shore of the Sea of Galilee just east of the Jordan, although there appears to have been another Bethsaida, situated on the northwest shore of the Sea of Galilee near the border of the plain of Gennesaret; and *Capernaum,* likewise a city of the northwest shore of the sea—all these now lie in ruins and their very foundation sites are in dispute, so complete is their destruction. The harbour district of Capernaum was called Bethsaida, which means "fisher-home."

SATAN FALLEN FROM HEAVEN (10:18).—This was a prophecy of the casting out of Satan from Heaven, which was accomplished on the ascension of Christ *by His blood and the testimony of His saints,* according to John, who said: "And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him. And I heard a great

[7] Ex. 24:1; Nu. 11:16.

voice in Heaven, saying, Now is come the salvation, and the power, and the kingdom of our God, and the authority of His Christ: for the accuser of our brethren is cast down, who accuseth them before our God day and night. And they overcame Him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death. Therefore rejoice, O Heavens, and ye that dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time."[8] The victories of Christ's disciples over demons were also prophecies of the final overthrow. Christ was demonstrating His competency to conquer.

> [For the discussion of the prayer that Jesus taught His disciples, see Mt. 6:9-15; for healing the demoniac, see Mt. 12:22, 23; for the parable of the unclean spirit, see Mt. 12:43-45.]

HIS MOTHER AND HIS BRETHREN (11:27, 28; 8:20, 21).—Christ seemed to have anticipated the hero-worship that would be given to Mary in after years and He rebuked it in the strongest terms, showing that all true disciples are on equality with His mother and His brethren, she holding no higher post of honor than the rest. Like many thought of Paul,[9] the enthusiasm of Jesus led many to believe that He was beside Himself—unreasonable, even crazy[10] and Mary and His brethren had so little understanding of His mission that they sought to get Him away from the crowd and stop His preaching. Chrysostom considered Mary's attempt to show her authority as "superfluous vanity" and "there is only one nobleness, and that is to do the will of God. This kind of noble birth is better than the other, and more real."

[8]Rev. 12:9-12. [9]Acts 26:24; 2 Cor. 5:13. [10]Mk. 3:21.

THE SIGN OF JONAH (11:29-32; Mt. 12:38-42).—Their request for a sign was the very temptation when Satan proposed that Jesus should cast Himself down from the wing of the Temple and Chrysostom suggested that they wanted Jesus to show a sign from heaven in stopping the sun or reining in the moon or hurling down thunder. Jesus did give them a sign—His death and resurrection—but it was unlike that which they expected.

The miraculous deliverance of Jonah was a parable of the resurrection of Jesus. With a clear reference to the general judgment, Jesus affirmed that the people of that day were more hard hearted than the heathen Ninevites, who repented at the preaching of Jonah without his working any miracles before them, or the queen of Sheba, who came 1000 miles, from the extreme borders of Arabia, to hear the wisdom of Solomon.[11]

[For the denunciation of the Pharisees, see Mt. 23.]

THE LEAVEN OF THE PHARISEES (12:1).—Bread was leavened probably by means of a lump of fermented dough, which when concealed in a larger quantity of dough required some time for it to work and such bread has a distinctly sour taste. Yeast is almost universally used now instead of leaven. It was prohibited for use in sacrifices doubtless because of its fermentation which was of a putrifying character. According to Lightfoot, it was regarded as the symbol of evil among the rabbis and according to Plutarch, likewise among the heathen nations. While the term "leaven" is now used to express a general change brought about by the inward working of a strong or silent influence in either a good or bad sense, yet in the New Testament this term was only used with the idea of

[11] 1 Kgs. 10:1-13.

corruption[12] as expressed here in reference to the hypocrisy of the Pharisees.

[For the anxiety of this world, see Mt. 6: 26-34; concerning the slaughter of the Galilæans and those killed in the falling of the tower of Siloam, see Jno. 9: 3; for the parables of the mustard seed and the leaven, see Mt. 13: 31-33; for the lost sheep, see Mt. 18: 12, 13; concerning divorce, see Mk. 10: 2-12; concerning forgiveness, see Mt. 6: 12; 18: 21-35; for signs of His coming, see Mt. 24.]

O Thou Healer of souls, purge me of the leaven of hypocrisy and teach me the holiness of sincerity, frankness, honesty and courtesy. Thou hast shown me the nobility of faith, and in my secret moments let me be busy in learning the principles of Thy Kingdom, fastening them to my heart, that I may not fail in practicing them when I am tested. Open my eyes to the sacred trust that Thou hast laid upon me, and let me know that all fruitfulness is the work of Thy grace, for I am only a steward awaiting my Lord's return, to whom belongs my affection and my life. Amen.

QUESTIONS.

1. Familiarize yourself with the passages of Scripture at the beginning of this chapter. 2. What the title and limit of this division? 3. Name the chapters. 4. Give an account of the three miracles peculiar to Luke in this division. 5. Explain the three parables in this division on prayer. 6. The three on covetousness. 7. The three on the second advent. 8. Explain the parables of the good Samaritan, the fig tree and the great supper. 9. Explain the parables of the lost coin, the prodigal son and the servant who only did his duty. 10. Explain His being unwelcomed in the Samaritan village. 11. Explain the meaning of the dead burying their dead. 12. What of the seventy and their commission?

[12]Gal. 5: 9; 1 Cor. 5: 6, 8.

13. Explain the reference to Satan falling from Heaven. 14. What of His mother and His brethren? 15. What of the request for a sign? 16. What of leaven? 17. What the circumstances of the three prayers of Jesus in this division (10:2, 21; 11:1)? 18. What is the promise of those who confess Him and the warning to those who deny Him (12:8, 9)? 19. Does a man's life consist in His possessions (12:15)? 20. Why then do you act as though it does? 21. What was the answer of Jesus when He was asked if only few could be saved (13:23-30)? 22. What the lesson in His rebuke to those who chose the chief seats at the table in the Pharisee's house (14:7-11)? 23. What rebuke did he give to His host (14:12-14)? 24. What was His requirement for discipleship (14:33)? 25. What of the conditions when Christ returns (17:22-37)? 26. What is the inference of the question in 18:8? 27. Explain the circumstances of His four references in this division to His Passion (12:50; 13:32, 33; 17:25; 18:32, 33)? 28. Give an account of the conversion of Zacchæus (19:1-10). 29. What is your prayer in the light of this message?

LUKE.

IV. The Trial, Crucifixion, Resurrection and Ascension.—22-24.

"Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God."—*Jesus to Mary Magdalene* (Jno. 20: 17).

"All hail. . . . Fear not: go tell my brethren that they depart into Galilee, and there shall they see me."—*Jesus to the other Women* (Mt. 28: 9, 10).

"O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into His glory?"—*Jesus to Cleopas and the other Disciple* (24: 25).

"Peace be unto you: as the Father hath sent me, even so send I you."—*Jesus to His Disciples* (Jno. 20: 21).

"Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing."—*Jesus to Thomas* (Jno. 20: 27).

Lovest thou me? . . . Feed my sheep."—*Jesus to Peter* (Jno. 21: 17).

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."—*Commission of Jesus to His Disciples* (Mt. 28: 19-20).

IV. The Trial, Crucifixion, Resurrection and Ascension.—22-24.

The one remaining miracle in the book of Luke, aside from the great miracle of His resurrection, is *Jesus healing the ear of Malchus* (mentioned only in Lu. 22:49-51), making seven miracles peculiar to Luke. John mentions the cutting off of the ear by Peter at the time of the arrest of Jesus in the garden of Gethsemane and tells us that the man's name was Malchus, who was a servant to the high priest, doubtless Annas,[1] but only Luke tells us of the healing of His ear by the touch of Jesus, which

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Markings.—Undermark, 22:1, 32, 42; 23:21, 46; 24:2, 3, 26, 34, 39, 48, 49, 52, 53; also undermark the words "Satan entered into Judas" in 22:3; "guest-chamber" in 22:11; "this do in remembrance of me" in 22:19; "greatest" in 22:24; "an angel" in 22:43; "Judas" in 22:47; "healed him" in 22:51; "Peter followed afar off" in 22:54; "denied" in 22:57; "wept bitterly" in 22:62; "blindfolded" in 22:64; "their council" in 22:66; "before Pilate" in 23:1; "Herod's" in 23:7; "mocked him" in 23:11; "Pilate" in 23:13; "weep not for me" in 23:28; "malefactors" in 23:32; "scoffed" in 23:35; "mocked" in 23:36; "remember me when thou comest" in 23:42; "Joseph" in 23:50; "first day of the week" in 24:1; "Peter" in 24:12; "Emmaus" in 24:13; "Cleopas" in 24:18.

Mark, 22:27, 36; 23:14, 22, 25, 38, 43, 47, 55; 24:10, 15, 44.

Personal mark, 23:34; 24:32, 47, 48.

Mark with the cross, 22:15, 37; and a large cross at 23:33.

Mark with the cross crowned, 22:30; 23:42.

Mark with P, meaning prayer, 22:17, 19, 41, 44, 46; 23:34; 24:30, 50.

Names of the chapters in the fourth division: 22—Judas' Betrayal, Peter's Denial and the Trial Before the Sanhedrin; 23—Trial Before Pilate and Herod, and the Crucifixion; 24—Resurrection, Walk to Emmaus, the Commission and the Ascension.

[1]John 18:10, 11.

doubtless saved Peter from being arrested, if not killed, by the midnight mob.

> [For the Passover, see Jno. 13-17; for the Lord's Supper, see Mt. 26: 26-29; for the arrest and trial, see Mt. 26: 30-27: 38; for the crucifixion and burial, see Mk. 15: 20-47.]

THE RESURRECTION OF JESUS (24: 1-49; Mt. 28: 1-17; Mk. 16:1-14; Jno. 20:1-21:25).—The Paschal Sabbath, called a high day, or a great day, as we would say now, had come and through it the tired and wounded body of Jesus had rested in the sepulchre of Joseph of Arimathæa and the first day of the week was henceforth to be marked with special blessedness. In the early dawn, doubtless to be concealed by the darkness, there came Mary Magdelene and Mary the mother of James the Less and Joses,[2] Salome the mother of James and John,[3] Joanna the wife of Chuza, Herod's steward,[4] and other women[5] with spices to complete the embalmment; besides it appears to have been a Jewish custom for the friends of the dead to visit the tomb for three days after the burial.

It was the third day, or, as the Jews termed it, three days—a part of Friday, all of Saturday and a part of the first day of the week. The Babylonians counted a day from sunrise to sunrise, the Romans from midnight to midnight, and the Jews, like the Athenians, counted a day from one sunset to another,[6] so that the Sabbath began at sunset of Friday and ended at sunset of Saturday. They found the stone rolled away and Mary Magdelene, believing that the tomb had been rifled, appears to have left the other women and hastened grief-stricken to inform Peter

[2]Mt. 27: 56. [3]Mk. 16: 1. [4]Lu. 8: 3. [5]Lu. 24: 10. [6]Lev. 23: 32.

and John saying, "They have taken away the Lord out of the tomb, and we know not where they have laid Him."

The other women appear to have remained at the tomb and they saw the angel sitting upon the stone, symbolizing complete victory over death, and he said to them: "Fear not ye: for I know that ye seek Jesus, who hath been crucified. He is not here, for He is risen, even as He said. Come, see the place where the Lord lay: and go quickly and tell His disciples, He is risen from the dead; and lo, He goeth before you into Galilee; there shall ye see Him: lo, I have told you." Mark added "tell Peter,"[7] and they fled from the tomb in fear and joy[8] and said nothing to anyone on the way.[9]

On the information from Mary Magdelene, Peter and John went running to the tomb and they found not only the stone removed from the door and the tomb empty, but the linen cloths, in which the body had been wrapped, lying in the tomb and the napkin, which had been bound around His head, rolled up in a place by itself.[10] Besides the vacant tomb, the empty cerements, which would have been taken away if the body had been removed by friends or enemies, deepened their perplexity and Peter and John returned to their home, but Mary Magdelene, who appears not to have kept up with the two apostles in their race, returned and stood by the tomb weeping, when looking through her tears in upon the spot where they had laid the body on Friday afternoon, she saw two angels who said, "Woman, why weepest thou?" and she said, "Because they have taken away my Lord and I know not where they have laid Him."

Then as if by a gesture from the angels, Mary turned and saw one standing back of her, who she supposed

[7]Mk. 16:7. [8]Mt. 28:8. [9]Mk. 16:8. [10]John 20:1-8.

was the gardener and He repeated the question to her, "Woman why weepest thou? Whom seekest thou," Mary replied, "Sir, if Thou hast borne Him hence, tell me where Thou hast laid Him and I will take Him away," as though those, who she supposed had removed the body, did not care to be troubled with it. Jesus, in that familiar accent that had so frequently greeted her ear, said, "Mary," and she in turn said, "Rabboni," meaning *"Our Teacher,"* and as said Bernard, "Love knows no reverence" and Mary, as of old, fell at His feet with adoration and perhaps attempted to kiss His feet, as she had done when before His crucifixion, she anointed them with the ointment, but Jesus said to her, "Take not hold on me; for I am not yet ascended unto the Father, but go unto my brethren and say to them, I ascend unto my Father and your Father, and my God and your God," and *Mary told the disciples that she had seen the Lord,*[11] which is thus beautifully told by John Newton:—

"Mary to the Saviour's tomb
Hastened at the early dawn;
Spice she brought, and sweet perfume;
But the Lord she loved had gone.
For a while she ling'ring stood,
Fill'd with sorrow and surprise;
Trembling, while a crystal flood
Issued from her weeping eyes.

"Jesus, who is always near,
Though too often unperceived,
Came her drooping heart to cheer,
Kindly asking why she griev'd.
Though at first she knew Him not,
When He call'd her by her name,
She her heavy griefs forgot
For she found Him still the same.

[11]John 20: 11-18; Mk. 16: 9.

"And her sorrows quickly fled,
When she heard His welcome voice;
Christ had risen from the dead,
Now He bids her heart rejoice.
What a change His word can make—
Turning darkness into day!
You who weep for Jesus' sake,
He will wipe your tears away."

While the women were going on their message with the announcement of joy *they met Jesus, who said to them, "All hail,"* and they worshipped Him and He repeated the message of the angel to them.[12] At the same time, some of the guard hastened to the chief priests and told them of the earthquake, the rolling away of the stone and the sudden disappearance of the body of Jesus without the touch of human hands. A secret meeting of the Sanhedrin was called and they decided to pay the soldiers much money, saying, "Say ye, His disciples came by night and stole Him away while we slept," and pledging that, if the matter came up officially before Pilate they would defend them, and this was believed by many Jews for centuries after.

On the same day Jesus appeared to the two disciples on the way to Emmaus, whose site is uncertain, there being three places in Palestine by that name, but it is generally supposed to be southwest of Jerusalem about seven or eight miles. A furlong was one-eighth of a mile. Cleopas was the husband of Mary,[13] who was the mother of James the Less and Joses,[14] and he was sometimes called Alphæus.[15] The other disciple is supposed to have been Luke. They affirmed that certain women said that they had seen a vision of angels, who said that Jesus was alive and that certain of the disciples went to the tomb and

[12]Mt. 28:19, 20. [13]John 19:25. [14]Mk. 15:40. [15]Mt. 10:3.

found it empty, but they did not see Jesus,[16] indicating that the two disciples left Jerusalem after the message from the women and after the return of the visit of Peter and John to the tomb, but before the testimony of Mary Magdelene had become known.

Jesus showed to the two disciples that suffering was necessary for the fulfilment of the Messianic prophecy,[17] and it must not be overlooked that the believer meets the Messiah on the path of suffering,

> "For whom the Lord loveth he chasteneth,
> And scourgeth every son whom He receiveth."[18]

Paul said, "To you it hath been granted in the behalf of Christ, not only to believe on Him, *but also to suffer in His behalf*,"[19] "for hereunto we are appointed."[20]

> "For love's strength standeth in love's sacrifice,
> And whoso suffers most hath most to give."

On the invitation of the two disciples, Jesus sat down with them for a meal. He took the bread and blessed it, and breaking it, He gave it to them, and their eyes were opened, for "His prayer revealed Him." The Roman Catholic Church regards this as a celebration of the Lord's Supper, and from it argues that only bread should be distributed to the laity. Not only is there no evidence that this was the Lord's Supper, but if the distribution of bread was intended only for the laity, then the absence of wine would be a prohibition of its use for priests as well as the laity. Years after this, when Jesus gave instructions to Paul concerning the Lord's Supper He mentioned both the bread and wine for all the disciples.[21]

[16]Lu. 24: 22-24. [17]Isa. 53. [18]Prov. 3: 11; Heb. 12: 6. [19]Phil. 1: 29. [20]1 Thess. 3: 3. [21]1 Cor. 11: 23-29.

The two disciples hurried back to Jerusalem to tell the glad tidings, and they found the apostles gathered together talking of the resurrection of Jesus and *His appearance to Peter. While they were speaking, Jesus revealed Himself,* standing among them, and He showed them the wounds in His hands and feet and reaffirmed His promise to Peter[22]—*making five appearances on that day. A week later he appeared to the apostles again,* significantly as if to emphasize the holiness of the first day of the week, which John called "the Lord's Day,"[23] and this appearance seems to have been for the sake of Thomas, "like the shepherd seeking the lost sheep."[24] *Then He appeared to the seven on the shore of the Sea of Galilee,*[25] when they thought that He was some stranger skilled in fisher-craft, and then followed that remarkable conversation with Peter, whom He called by the old name of Simon, for at that time the power had not come upon Peter to make him a rock.

Jesus did not question Peter's faith, but He dealt with his love, which was based on faith, and must prove itself by service. *His three questions appear to sweep the whole personality of Peter*—the intellect, the will and the affections, calling for absolute surrender. *His three commands sweep the whole field of Christian service*—nourish my lambs, those who have never wandered away; care for the whole flock; and herd my sheep, restoring those who have got out of line and perhaps fallen by the wayside. There were three questions and three commands, and three times Peter denied Him. Godet remarked that Peter was first called to serve after a draught of fishes; after a similar draught he is restored. He lost his office

[22]Mt. 16: 18, 19. [24]John 20: 26-29.
[23]Rev. 1: 10. [25]John 21: 1-14.

by his denial beside a fire of coals; beside a fire of coals he received it again.

Then he appeared to the eleven on a mountain in Galilee, and Paul tells us that *He appeared to more than five hundred brethren at once, also to His half-brother James, and then to all the apostles as He ascended from the Mount of Olives,*[26] *and Paul affirmed that He appeared to him last of all.*[27]

The mightiest fact in the religion of Jesus is His resurrection from the dead. He was laid in the tomb as a physical body; He arose as a spiritual body, as Paul says of all believers[28]—not a mere spirit, but a spiritual body. His identity was not known to Mary Magdelene until He called her by name; to the two disciples until He prayed; to the eleven apostles until He showed them His wounds, and to the seven until He worked a miracle similar to that in His ministry before His crucifixion. His body was not subject to the laws that govern material things. The multitudes saw the apostles and other disciples, but no one of them saw Jesus as He walked with the apostles and disciples, because He was invisible to the physical eye. His was a spiritual body, which was visible only to those who had spiritual visions or who saw spiritually, as Paul said of the believer.[29] The change was great, yet His identity was so perfect that Thomas said to him, "My Lord and my God."

"He is risen! He is risen!
Tell it with a joyful voice,
He has burst His three-days' prison,
Let the whole wide earth rejoice;
Death is vanished, man is free,
Christ has won the victory."

[26] Lu. 24: 50-52; Acts 1: 12.
[27] 1 Cor. 15: 4-8.
[28] 1 Cor. 15: 44.
[29] 1 Cor. 2: 14.

THE COMMISSION TO THE WHOLE CHURCH (24:47, 48; Mt. 28:18-20; Mk. 16:15, 16; Jno. 20:21).—First to the twelve, then to the seventy and last Christ gave His commission to the whole Church, and no command has pre-eminence over it. It includes love to the Father and all nations and obedience to Jesus. It is the great command He gave after His resurrection from the dead. It must be obeyed. We have no alternative. It is given in all four Gospels and is reaffirmed in Acts.[30] Because of the authority given to Him in Heaven and on earth, *the command* is "Go" and *the task* is to "make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you," and *the promise* is, "lo, I am with you always, even unto the end of the world."[31] In Mark the command is, "Go ye into all the world and preach the gospel to the whole creation," and the promise is, "He that believeth and is baptized shall be saved," with signs following them,[32] which are recorded in the book of Acts.

Luke mentions "that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem," but they were further commanded, "Tarry ye in the city until ye be clothed with power from on high,"[33] and they were clothed with Divine power on the day of Pentecost,[34] when the Holy Spirit descended for His great mission on the earth.[35] John quotes Jesus as saying, "As the Father hath sent me, even so send I you,"[36] making the work of world-wide evangelization identical with that of Jesus. It is the chief business of the Church—"*This Gospel of the Kingdom*

[30]Acts 1:8.
[31]Mt. 28:18-20.
[32]Mk. 16:15, 16.
[33]Lu. 24:49.
[34]Acts 2.
[35]John 16:8-11.
[36]John 20:21.

shall be preached in the whole world for a testimony unto all the nations."[37] If one would have part in His sufferings, in His death and in His resurrection, he must have part in the supreme mission of His religion.

[For the ascension, see Acts 1:9-11.]

O Thou Searcher of hearts, give to me a larger spiritual vision, that I may see myself with faultless eye, so that I may get away from every sin, and grant to me a spiritual consciousness so sensitive that I shall know that Thou art with me in my daily rounds when I am harassed and burdened and tempted. Set me to be a witness for Thee every day, and let me be contented to stand at whatever post Thou shalt put me, and Thy presence shall be my consolation, and I shall give praise and thanksgiving to Thy Name when I shall awake in Thy likeness through the merits of Thy love and grace. Amen.

QUESTIONS.

1. Familiarize yourself with the passages of Scripture at the beginning of this chapter. 2. What the title and limit of this division. 3. Name the chapters of this division. 4. Explain the one miracle of this division. 5. Give Luke's account of the Lord's Supper (22:19, 20). 6. What was Jesus' prayer for Peter (22:31, 32)? 7. What of the early visit to the tomb? 8. What of the five appearances on the first day? 9. Explain fully the conversation of Jesus with the two disciples. 10. Was the supper at Emmaus the observance of the Lord's Supper? 11. What of the other appearances? 12. Explain the conversation of Jesus with Peter on the shore of the Sea of Galilee. 13. What of the body of His resurrection? 14. What of the commission to the whole Church? 15. Explain the commission as given by each Gospel. 16. What of our obligation to its obedience? 17. What of His ascension (24:50-53)? 18. What is your prayer in the light of His resurrection?

[37] Mt. 24:14.

JOHN.

I. From the Beginning and on to His Second Passover.—1-4.

"In the beginning was the Word, and the Word was with God, and the Word was God."—*John* (1 : 1).

"As many as received Him, to them gave He the right to become children of God, even to them that believe on His Name."—*John* (1 : 12).

"I am the voice of one crying in the wilderness, Make straight the way of the Lord."—*John the Baptist* (1 : 23).

"Behold the Lamb of God, that taketh away the sin of the world!"—*John the Baptist to his Disciples* (1 : 29).

"Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the Kingdom of God."—*Jesus to Nicodemus* (3 : 5).

"He that believeth on the Son hath eternal life, but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him.—*Jesus* (3 : 36).

"I that speak unto thee am He."—*Jesus to the Woman of Samaria* (4 : 26).

"My meat is to do the will of Him that sent me, and to accomplish His work."—*Jesus* (4 : 34).

JOHN.

I. From the Beginning and on to His Second Passover.—1-4.

The Book.—Of all the Gospels that which is most loved is the Gospel of John. Origen said, "It is the consummation of the Gospels;" Luther called it "the master-Gospel;" Farrar said, "It is the Gospel of the incarnation;" Wescott said, "It is the Gospel of the sevenfold witness of Christ," for in this Gospel is the witness of the Father that Jesus is the Christ,[1] the witness of the Son,[2] the witness of His works,[3] the witness of the Scriptures,[4] the witness of the forerunner,[5] the witness of the disciples[6] and the witness of the Spirit.[7]

While no direct mention is made of the birth from a virgin in Bethlehem, yet it is John's Gospel that says "the Word became flesh and dwelt among us,"[8] and freeing himself from local habitations,[9] John set forth in the sub-

Markings.—Undermark, 1:1-4, 29; 2:13; 3:5, 23, 30; 4:4, 23, 24, 26, 43; also undermark the words "John" in 1:6; "Word became flesh" in 1:14; "witness of John" in 1:19; "voice" in 1:23; "Spirit" in 1:32; "Andrew" in 1:40; "Peter" in 1:42; "Galilee" and "Philip" in 1:43; "Nathanael" in 1:44; "Cana" in 2:1; "overthrew their tables" in 2:15; "Nicodemus" in 3:1; "into the land of Judæa" in 3:22; "Jacob's well" in 4:6; "nobleman whose son" in 4:46.

Mark, 1:34; 3:18; 4:36.

Personal mark, 1:12; 3:7, 16, 36; 4:34.

Mark with the cross, 2:19; 3:14, 15.

Divisions.—This book is divided as follows: I. From the Beginning and on to His Second Passover, 1-4; II. From His Second

[1]John 5:34, 37; 8:18.
[2]John 8:14; 18:37.
[3]John 10:25; 5:36.
[4]John 5:39-46.
[5]John 1:7; 5:35.
[6]John 15:27; 19:35.
[7]John 15:26; 16:14.
[8]John 1:14.
[9]John 4:21-24.

limest thought the person of Jesus until the Holy One fills not only the Book, but is the center of the whole drama in a sense that becomes distinctively personal to us all. John apparently ignores the temptation, the death of John the Baptist, the transfiguration, the instituting of the Lord's Supper, the agony in the garden, the trial before the Sanhedrin and the ascension. He mentions only eight miracles, and six of these are found only in John, and he mentions no parables, but none of the Gospels so skilfully makes Jesus the living and loving Redeemer of mankind as John. Alexander B. Bruce said that while in the Synoptics the Lord's chief motive was pitifulness over human need, on the other hand the obvious purpose of His "signs" in the fourth Gospel was to call attention to His own person and claim our human love and veneration. In closing John sums up the purpose of His Gospel in these words, "These are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His Name."[10]

The chronology of the life of Jesus rests almost entirely upon the book of John. In two dozen instances he gives the exact time of events. It was among the least disputed of the sacred documents until the seventeenth century, and since that time a severe but fruitless war has been waged against it, but its claim to genuineness and definite authorship is beyond question. All of the Gospels were written anonymously and their titles were attached later, but that does not affect their claim in the least.

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to His Fourth and Last Passover, 5-12; III. The Last Supper and the Resurrection, and Jesus Asking Peter for His Love, 13-21.

Names of the chapters of the first division: 1—The Word and the Lamb; 2—At Cana in Galilee, and Jesus goes up to the Passover at Jerusalem; 3—Nicodemus and the New Birth; 4—At Jacob's Well.

[10]John 20: 31.

Irenæus of the second century affirmed that the Old Testament and the four Gospels were regarded as "The Scriptures," and he made five hundred citations from the four Gospels, of which one hundred were from John. Continuing, he said, "John, the disciple of the Lord, who also had leaned upon His breast, did himself publish a Gospel during his residence at Ephesus in Asia," and Alford fixed the date of its writing about 70-85 A. D. Eusebius preserved the tradition of Clement "that John, divinely moved by the Holy Spirit, wrote a spiritual Gospel on observing that the things obvious to the senses had been set forth in earlier Gospels." The Muratorian Fragment, which was one of the earliest attempts to give a list of the books of the New Testament, states that John wrote his Gospel because he was urged to do so by Andrew and other apostles; be that as it may, Robert Browning has appropriately said,—

> "There is left on earth
> No one alive who knew (consider this)—
> Saw with his eyes and handled with his hands
> That which was from the first, the Word of Life;
> How will it be when none more sayeth, "I saw?'"

The section of the adulteress,[11] which no doubt is absolutely true, is, however, an interpolation like Mark 16:9-20, and, like that in Mark, it was probably taken from the works of the presbyter Ariston, but the book, which is the fourth biography of Jesus, is the work of a remarkably gifted man, who wrote in excellent Greek, bearing somewhat the influence of Oriental phraseology.

Tradition affirms that John, like Paul, dictated all his writings. One of the early pictures shows a cloud in the upper right-hand corner of the canvas, from which a hand

[11] John 7:53; 8:11.

comes forth pointing to John, symbolizing the hand of the Lord, and rays of light coming from the cloud, symbolizing the Spirit of God illuminating the scene. The apostle is standing as though he were attentively listening, with one hand uplifted, affirming that he heard the message, and with the other hand he points to Prochorus, his pupil, who is writing as he dictates.

THE AUTHOR.—John was the son of Zebedee, whom tradition has made of noble birth, and Salome,[12] who, it is believed, was a sister of Mary, the mother of Jesus, and so John would be a cousin to Jesus. With his father, his brother James and with Peter and Andrew he was a partner in a fishing enterprise on the Sea of Galilee. He was the disciple of John the Baptist and was one of the first to follow Jesus, and, with Peter and his brother James, he was one of the most prominent apostles.

He was a witness to the raising of the daughter of Jairus[13] and of the transfiguration[14], and he was with Jesus in the garden of Gethsemane.[15] With James, he was called *Boanerges,* meaning "sons of thunder,"[16] referring to his courage and bearing. With James he wanted to call down fire from heaven on the Samaritan village,[17] and requested with his mother special dignity in the coming Kingdom.[18] He forbade the man who followed not with the disciples to cast out demons,[19] and he was sent with Peter to prepare the Passover.[20] He is not once named in the Gospel that bears his name, although frequent references point to him as the unnamed disciple with Andrew when he first heard Jesus and followed Him,[21] the un-

[12]Mk. 15:40; 16:1; Mt. 27:56.
[13]Mk. 5:37.
[14]Mk. 9:2.
[15]Mk. 14:33.
[16]Mk. 3:17.
[17]Lu. 9:54.
[18]Mk. 10:35-37; Mt. 20:20, 21.
[19]Mk. 9:38.
[20]Lu. 22:8.
[21]John 1:36-40.

named disciple at the Last Supper whom Jesus loved,[22] the unnamed disciple who was known to the high priest,[23] the unnamed disciple at the Cross to whom Jesus commissioned the care of His mother,[24] the unnamed disciple with Peter on the day of the resurrection,[25] the unnamed son of Zebedee,[26] the unnamed disciple who recognized the Lord as they were drawing in a multitude of fishes,[27] and the unnamed disciple that affirmed this record was true.[28]

After the ascension he was named among the disciples in the Upper Room in Jerusalem,[29] and he was associated with Peter in the work of the ministry, healing the man at the Beautiful Gate of the Temple, preaching the Gospel and tried before the Sanhedrin.[30] They went into Samaria together,[31] and he was with Peter in Jerusalem when Paul made his second visit there after his conversion.[32] John then disappears from the New Testament records until we come to the book of Revelation, when it is said that he was on the Isle of Patmos.[33]

It is affirmed by tradition that after leaving Jerusalem he lived in Ephesus. Tertullian said that he went to Rome and was there cast into a cauldron of boiling oil, from which he miraculously escaped. During the reign of Domitian he was banished to Patmos, and on the accession of Nerva he returned to Ephesus. According to Apollonius he there raised a man from the dead, Polycrates stated that he wore a high-priestly headdress, and Jerome tells that when he became very feeble and too weak to preach he was taken to the church, when his only message was, "Little children, love one another." On being asked why he repeated this so often, he replied, "Because it is a Divine command, and if it be obeyed, it is enough."

[22]John 13:23. [23]John 18:16. [24]John 19:26. [25]John 20:2. [26]John 21:2. [27]John 21:7. [28]John 21:24. [29]Acts 1:13. [30]Acts 3, 4. [31]Acts 8. [32]Gal. 2:1-9. [33]Rev. 1:9-11.

He died at Ephesus about 98-100 A. D. and was buried there. He wrote five books of the New Testament.

He is usually portrayed in art as the most effeminate of the apostles; particularly did Raphael fall into this misconception, but Chrysostom rightly spoke of him when he said: "He plays no drama, he covers his head with no mask; yet he wears a ray of inimitable beauty, for he comes having his feet shod with the preparation of the Gospel of peace and his loins girt, not with fleece, dyed in purple or bedropped with gold, but woven through and through with, and composed of, the truth itself. . . . as if we all at once saw one stooping down from yonder Heaven and promising to tell us truly of things there. . . . He stands upon a rock and budges not. All time is his witness. Seest thou the boldness and the great authority of his words?"

The lessons of this first division are considered as follows:

Genesis and John open with the same phase—"In the beginning"—and the first chapter of Genesis should be read in connection with the first chapter of John. Where Moses began the Law, John began the Gospel—both came from God.

THE PRE-EXISTENCE OF CHRIST (1:1-18).—Unlike the biography of any other man, that of Jesus reached back to the beginning, and, as has been said, "His life did not begin when He was born." Matthew gave His genealogy from Abraham, Luke from Adam, but John ignores all genealogy and declares His pre-existence in the beginning with God, expressed in those mighty words—the Word, the Life and the Light, and revealing to us the Father, who is all these and more. *In the first,* God communicated Himself to man and affirmed His Divine approachable-

ness; *in the second,* God became the Giver and restored to man what he lost in the fall; *in the third,* God became the Illuminator, and man's pathway was lighted to the throne of Divine love.

By the instrumentality of the Word all things were created,[34] as by the Holy Spirit all things were beautified.[35] Both were in the beginning and later both came to the earth—Jesus (1) to die for the sins of mankind and (2) to be raised from the dead for their justification, and the Holy Spirit (1) to convict the sinner and (2) to sanctify the saint. The incarnation—*the Word becoming human nature*—is a theme as mighty as His death and His resurrection, and is a mark of condescending humility that passes human understanding. No sublimer idea ever came to the human mind than God dwelling among men, pitching His tent among us, and it is a prophecy of the consummation when pain and death shall be no more and all men shall know Him, for He shall tabernacle with men, "and they shall be His peoples, and God Himself shall be with them, and be their God."[36]

Wordsworth called language the incarnation of ideas, and said William Greenfield, "As words are the medium of communication between us, this term is used in the sacred Scriptures to demonstrate that Jesus Christ is the only Mediator between God and man." He is the one language between the Divine and human. As many as received Christ, to them gave He the right to become children of God.[37] As all things in the beginning were made by Him, so all who come unto the Father are His workmanship—*remade,* "created in Christ Jesus."[38] Moses was the mediator of the Old Covenant and Jesus Christ

[34]John 1:3; Psa. 33:6; Isa. 55:11.
[35]Job 26:13.
[36]Rev. 21:3, 4.
[37]John 1:12.
[38]Eph. 2:10.

is the Mediator of the New Covenant, and with Him came grace, which is the favor of the Father, and truth, which is the clear revelation of the character of the Father.

[For the ministry of John the Baptist, see Mt. 3.]

PERSONAL WORK (1:35-51).—John the Baptist announced to two of his disciples that Jesus is the Lamb of God; Andrew, who was one of the two, told Peter that he had found the Messiah; Philip told Nathanael that they had found that Prophet of whom Moses spake. These first disciples of Jesus came not by public discourse, but by personal work, just as most persons now are brought to Christ. Every Christian is under obligation to tell others of Jesus. Philip's answer to Nathanael furnished the best reply to unbelief. Tissot was brought to be a believer by a careful study of the life of Jesus that he might get subjects for his artistic genius. Lord Littleton and Gilbert West were infidels, and on studying the Scriptures to prepare their hostile criticisms they both became believers in Jesus. The real test of Jesus means the conquest of the soul. The Old Testament closed with Jehovah's invitation, saying, "Prove me,"[39] and the New Testament opens with the invitation, "Come and see." The promise of Jesus to Nathanael has to do with His second advent.

THE TEN TITLES OF JESUS (1).—In no other chapter in the Scriptures is there presented under so many terms the character, mission and office of Jesus as in this first chapter of John. He is called *the Word*[40]—the instrumentality of creation and the medium of communication; *the Life*[41]—the Giver of life to the race dead in sin; *the Light*[42]—the Illuminator of the darkened palace within

[39]Mal. 3:10. [40]John 1:1. [41]John 1:4. [42]John 1:8.

man and the pathway before man; and *the Only Begotten from the Father,*[43] which is three times emphasized under the qualifying terms, "the only begotten Son"[44] and "the Son of God."[45] This blessed relationship between the Father and the Son was distinct and alone from that of any other human being.

He is termed *the Lord*[46]—emphasizing His universal dominion; and *the Lamb of God.*[47] A lamb was throughout the Old Testament the sacrifice for both general and many special occasions,[48] and all these sacrifices were types of Jesus, who became the sacrifice once for all time and for all the world.[49] While the word "lambs" occurs when referring to the disciples of Christ, yet the word "Lamb" does not occur in the New Testament unless directly referring to Christ. He is the sin-bearer to all.

He is described as the *Teacher,*[50] this title presenting Him to us as the one and only teacher of mankind, and *the Messiah*[51]—which is the Hebrew for the Greek word *Christ*—meaning "the Anointed One," prophets, priests and kings being inaugurated into their office by anointing. Jesus was anointed by the Holy Spirit in His baptism in the Jordan.

He is called the *King of Israel*[52]—this being a title prophesying the conversion of Israel and their recognition by them of Him as their King, when He shall reign at Jerusalem;[53] and *the Son of Man.*[54] This term was never used by any of the Evangelists, but only by Jesus Himself, who used it frequently, as if to correct the idea that the

[43]John 1:14.
[44]John 1:18.
[45]John 1:34.
[46]John 1:23.
[47]John 1:29.
[48]Ex. 29:38; Nu. 28:11; 1 Ch. 29:21.
[49]Heb. 10:10-12; 1 John 2:2.
[50]John 1:38.
[51]John 1:41.
[52]John 1:49.
[53]Zech. 12:10-14; Isa. 24:23.
[54]John 1:51.

Messiah was to come in the glory of a political kingdom. Although in the Talmud one of the titles of the Messiah was "the Son of the Fallen," Jesus' use of it may have been to conceal His Messiahship. Some have thought it meant the ideal man, and whatever it may have meant there is undoubtedly in it an idea of the complete identification of Himself with all mankind.

TWO MIRACLES.—There are no parables, strictly speaking, in the Gospel of John, although the sheepfold[55] is sometimes classed among the parables. Of the thirty-six miracles, only eight are mentioned by him. One of these is mentioned in both Matthew and Mark—namely, walking on the Sea[56]—and one of these is mentioned in all four Gospels and the only miracle that is so mentioned—namely, feeding the five thousand.[57] The remaining six are peculiar to John, and two of these are mentioned in this division:

(1) *Turning the water into wine at the marriage in Cana in Galilee* (mentioned only in Jno. 2:1-11). According to Lightfoot, this was either Wednesday, which was the day among Jews for the weddings of virgins, or Thursday, which was the day for the weddings of widows. The first miracle of Moses was turning water into blood. A firkin was equal to nine gallons, making about 150 gallons—an abundance, as when He fed the multitude. Augustine suggested that Jesus' reply to His mother was the ignoring of the human relationship, and continuing, he said: "He made the wine that day at the marriage in the six water-pots who every year makes it in the vines. For even as what the attendants put into the water-pots was turned into wine by the Lord's operations, so, too, what

[55]John 10:1-6. [56]John 6:16-20. [57]John 6:1-14.

the clouds pour forth is turned into wine by the same Lord's operations."

It was the best wine of the feast, and said Chrysostom, "Such are Christ's wondrous works, far fairer somehow and better than those that are perfected by nature." Perhaps from the working of this miracle, and there being no evidence of His identifying Himself with the sect of the Essenes, who were total abstainers, He was called a wine-bibber.[58] There were three kinds of wine in Palestine—the fermented, which was used by dilution, the unfermented, and the boiled juice of the grape, which usually stopped fermentation.

(2) *He healed while in Cana the nobleman's son, who was twenty miles away at Capernaum* (mentioned only in Jno. 4:46-54). This nobleman was doubtless an official of Herod Antipas, probably Chuza.[59]

THE FIRST CASTING OUT OF THE MONEY-CHANGERS (mentioned only in Jno. 2:13-22).—This appears to have been at the time of the first Passover after His baptism (27 A. D.), and at His last Passover He performed the same cleansing, showing both its constant need and the unflinching zeal of Jesus. It is significant that He never visited Jerusalem without asserting to some degree the claims of His Messiahship, and also nowhere in His ministry did He use such severe language of condemnation as when He visited there. Between the Temple proper and the cloister was the Court of the Gentiles, where all nations could meet in social intercourse and for public worship. This section was used by Christ and His apostles as their place for preaching.

In this place the money-changers had gathered with their coins to change from foreign into Jewish money, so

[58]Mt. 11:19. [59]Lu. 8:3.

that all could pay the half-shekel without any inconvenience, also with doves, sheep and cattle for Temple sacrifices, so as to be convenient for the purchase by those Jews who had come a long distance. The Law required that every Jew should pay annually the half-shekel in Jewish money for the support of the Temple,[60] and sometimes the rabbis would strip a man of his garment to compel him to meet these requirements, and the Law also allowed those Jews who lived a good distance away to sell their first fruits and purchase their offerings at Jerusalem.[61] The sons of Annas conducted booths for this purpose beyond the city on the Mount of Olives, and doubtless this same business in the Temple was conducted under their management, and both places were notorious for dishonesty.

The place of worship, for it was there that Gentiles held their worship, was turned into a market, and their whole policy was dishonest. The people's opposition to such desecration of the Temple forbade those engaged in the unholy traffic to lay hands on Jesus, else there would have been an uprising. He overthrew the tables with the money, drove out the cattle and rebuked those who sold doves rather than letting them go, so that in no instance was there a loss to the persons doing the business.

While church fairs and suppers are not identical with this, they are somewhat similar. The believer's time is used to solicit all kinds of donations from all kinds of people, when the same people ought to be using that same time in talking to the unsaved and comforting the sorrowing, so that the desecration is greater than was the desecration of Herod's Temple. One was the desecration of place and time, the other of time and opportunity, both

[60]Ex. 30: 11-16. [61]Du. 14: 24-26.

of which are more sacred than either the place and time of the first. While the prices may not be exorbitant, the practice is not always honest. Sometimes there are wheels of fortune and raffling in connection with these church entertainments, which if done from under the cover of the church would call for the speedy arrest and prosecution of the active church workers, who are engaged in what, under every other condition, the law regards as illegal.

Besides all this, it is a false policy of raising money for the advancement of the Kingdom of the self-denying Son of God, and it throws scandal upon His sacred cause. There is but one way to raise money for Christian work, and that is to give of what money has been entrusted to us by Him cheerfully, prayerfully and to the degree of self-denial, and, further, to ask our friends to do the same thing. The whole practice of church fairs and bazars is unspiritual in every particular and productive of irreligion and worldliness.

NICODEMUS AND THE NEW BIRTH (3: 1-21).—Some of the Pharisees were sincerely devout, as was Nicodemus, who was also a "ruler of the Jews," a member of the Sanhedrin[62] and probably a man of some wealth.[63] He opposed action against Jesus in the early part of His ministry,[64] and after the crucifixion he assisted Joseph in the burial of the body of Jesus.[65] A tradition says that he was baptized by Peter and John and later was banished from Jerusalem because of the hostility of the Jews. His coming to Jesus by night appears to have no other significance than having ample time and the quiet for a long interview, for Jesus never remained in the city over night, but re-

[62]John 7: 50. [63]John 19: 39. [64]John 7: 51. [65]John 19: 39.

tired to the Mount of Olives, or even Bethany, and returned to the city next morning.

Nicodemus seemed to have been a man of dull intelligence, for "born anew" was a term current at that time among the rabbis. They said of all proselytes, "They are children newly born," and some rabbis went so far as to say that a proselyte could marry his nearest kin, because the old relationship was annulled; besides, Nicodemus must have heard of John the Baptist and perhaps had witnessed some of his baptisms, and, further, John declared in his preaching that when the Messiah came He would baptize with the Holy Spirit. All three terms, namely, *"born anew," "water"* and *"spirit,"* should have been understood by a Jewish rabbi, but one difficulty was in every Jewish mind, and that was how this new birth should be expected of the Jews, who, as children of Abraham, appeared already heirs of salvation.

The new birth, or "born anew," or regeneration, is somewhat to the believer as the incarnation was to Jesus. Our entrance into the kingdom of nature is by natural birth, and so our entrance into the spiritual Kingdom of God must be by spiritual birth. Jesus simply and sublimely sets it forth, leaving no doubt whatever of His meaning. Said Lyman Abbott, "Nicodemus would certainly have understood by Christ's expression, 'born of water,' a reference to the rite of baptism, and by the expression, 'born of the Spirit,' a reference to a new spiritual life, which, however, he could have only imperfectly apprehended." And said Alford, "All attempts to get away from this conclusion have sprung from doctrinal prejudices."

John 3:8 is simplified when we bear in mind that the Greek word of this verse, *pneuma,* which is here translated "wind," and is the only instance in the New Testament

where it is so translated, is elsewhere in the New Testament always rendered "spirit." *Anemos* is the word for wind, but *pneuma* is always translated "spirit" except in this one instance, which is unwarranted. The meaning is then: The Spirit breathes where He pleases and thou hearest the voice through holy men of God, but in the time of Jesus none knew whence the voice came and whither it tended, so everyone by hearing the voice is born of the Spirit, whether Jew or Gentile. This interpretation is in perfect keeping with a later utterance from Peter, "Having been begotten again not of corruptible seed, but incorruptible, through the Word of God, which liveth and abideth."[66] Out of this new viewpoint and away from the Jewish idea of salvation, it is no great surprise that Nicodemus should have said, "How can these things be?"

Otherwise one shall not even see eternal life,[67] or comprehend it, for that is its meaning here, for spiritual things are spiritually examined.[68] On Thorwaldsen's being told that there was a dispute about the time and place of his birth, whether in Copenhagen in 1770 or in Brussels in 1772, he answered, "What matters it? But I arrived in Rome on March 8, 1797," meaning that that time and place was his real birthday, for from that time he began to study sculpture and to live in the world of art. Our birthday is the day when we were "born of water and of the Spirit." From henceforth we begin to live.

JESUS AND THE WOMAN AT JACOB'S WELL (4:1-42).— During the reign of King Omri of Israel he purchased of Shemer a hill upon which he built a city, and called it Shomeron, meaning "watch mountain," after the name of Shemer.[69] Later it came to be called Samaria, and was the capital of Israel. The history of the Samaritans began

[66] 1 Pet. 1:23. [67] John 3:36. [68] 1 Cor. 2:14. [69] 1 Kgs. 16:24.

with the fall of Samaria in 721 B. C.[70] The Assyrians took into captivity the chief citizens and replaced them with foreigners, and there arose a mongrel people neither Jewish nor heathen, but something of both. On the return of the Jews from the Babylonian captivity the Samaritans offered to aid in rebuilding the Temple, and their offer being rejected, an enmity arose which continued throughout the after-history of the Jews. A Jewish priest married a heathen wife, and being expelled from Jerusalem, he identified himself with the Samaritans and later secured permission of the king of Persia to build a rival temple on Mount Gerizim, where he established a sacerdotal worship, modeled after that in the Jerusalem Temple.

Like the Sadducees, they rejected all the Old Testament except the five books of the Law; they kept all the Festivals and they claimed Jacob as their great ancestor. All this tended to increase the animosity between the two peoples, so that by the time of Christ the Jews had no dealings with the Samaritans. Jews traveling through Samaria had sometimes been killed, and bigoted Jews regarded the soil as so unclean that they would not walk through that territory, but instead, in passing backwards and forwards from Galilee to Judæa, they usually took the Jordan route, crossing into Peræa, and thereby avoiding both danger and contamination, but *Jesus must needs pass through Samaria.*

Jacob's well as seen by modern travelers is cut through solid rock and is about nine feet in diameter and seventy-five feet deep. It was the sixth hour, which was twelve o'clock noon. The woman was an outcast of society, but Jesus sits down to talk with her, and, the most surprising of all, He tells her that He is the Messiah, which He ap-

[70] 1 Kgs. 17.

pears not to have done at that time to even His apostles, and notwithstanding that it was a violation of Jewish custom to talk with a woman in public, even if she was one's daughter or wife. It has been said that in the morning prayer the Jew thanked Jehovah "who hath not made me a Gentile, a slave or a woman." According to Lightfoot, it was counted impious to impart the Law to a woman.

Jesus cared nothing for the old controversy between the Jews and the Samaritans, but dealt both with the controversy and the woman herself as to leave us an unparalleled model in soul winning. Said Henry Ward Beecher, "There are many like this woman who would be glad of such a Divine gift of religion as should take away all the labor and trouble of Christian life. 'That I come not hither to draw' is the desire of thousands who want the results of right living without the trouble of living aright."

Rightful worship is in spirit and in truth, which means spiritual communion from the heart that has been "born anew" with the Eternal Father and in conformity with His established approach, which is through Jesus Christ, the only Mediator between God and us. All other mediators, such as the Virgin Mary and the saints and all other methods, such as by beads and other heathen emblems, are false approaches to the Father. The man "born anew" must worship the Father in penitence for all sin he has done, in forgiveness of all who have wronged him, in sincerity of purpose of the unworldly life, and in humility of heart through Jesus Christ our Lord.

Blessed Father, Thou has unraveled the skein of human philosophy concerning salvation and Thyself. Jesus sits above all teachers, and He has given to me the right to

become Thy child. I thank Thee that through His grace I have been born anew, and according to Thy affirmation I have eternal life. Thou hast lifted me up far beyond my deserts, for to carry in my bosom the consciousness of Thy love and care are marks of distinction that make me prostrate my soul before Thee in thanksgiving and praise through my blessed Mediator Jesus Christ—the Word, the Lamb, Thy Son and my Saviour. Amen.

QUESTIONS.

1. Familiarize yourself with the passages of Scripture at the beginning of this chapter. 2. What the divisions of the book of John? 3. What the title and limit of the first division? 4. Name the chapters of this division. 5. How is this Gospel described? 6. What are some of the characteristics of John's Gospel? 7. What of the chronology and genuineness? 8. What of its date? 9. What appears to have been the circumstances of John writing his Gospel? 10. Explain the interpolation of 7:53-8:11. 11. What of John's traditional method of writing? 12. What of John's personal history? 13. Explain the eight instances of the unnamed disciple in this Gospel. 14. What of John's history after the ascension of Jesus? 15. What of his general character? 16. How is the opening of John like the opening of Genesis? 17. What of the pre-existence of Jesus? 18. Explain the use of the term "Word." 19. What of the interview between John the Baptist and some of the members of the Sanhedrin (1:19-28)? 20. Explain the Old Testament prophecy referred to in the interview (Du. 18:15; Mal. 4:5). 21. How did John introduce Jesus to the world (1:29-36)? 22. What of personal work? 23. What of the answer to unbelief? 24. Explain the ten titles of Jesus given in the first chapter. 25. Give an account of the two miracles of this division. 26. What of the first casting out of the money-changers? 27. How was Jesus received in Jerusalem at the first Passover (2:23)? 28. What of Nicodemus and the new birth? 29. Explain John 3:8. 30. What the circumstances of the two references in this division to His death and His resurrection (2:19-22; 3:14, 15)? 31. Give the sentence that Jesus used in expressing God's deepest love for the lost world (3:16). 32. How do we escape the judgment (3:17-21)? 33. Why was John bap-

tizing in Ænon (3:23)? 34. Give in brief John's testimony concerning Jesus, quoting the culminating verse (3:27-36). 35. What of Jesus and the woman at Jacob's well? 36. Explain what it is to worship the Father in spirit and in truth. 37. On entering Galilee, how did the Galilæans receive Him (4:45)? 38. What is your prayer in the light of this message?

JOHN.

II. From His Second to His Fourth and Last Passover.—5-12.

"Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment."—*Jesus* (5:28, 29).

"I am the Bread of Life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst."—*Jesus* (6:35).

"I am the Light of the World: he that followeth me shall not walk in the darkness, but shall have the light of life."—*Jesus* (8:12).

"If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free."—*Jesus* (8:31, 32).

"I am the Door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture."—*Jesus* (10:9).

"I am the Good Shepherd; and I know mine own, and mine own know me."—*Jesus* (10:14).

"I am the Resurrection, and the Life: He that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die."—*Jesus to Martha* (11:25, 26).

II. From His Second to His Fourth and Last Passover.—5-12.

This division begins with the miracle at the pool of Bethesda in Jerusalem and closes with the last public discourse of Jesus, likewise spoken in Jerusalem, covering a period presumably from the second Passover to the fourth, or last Passover.[1]

Three Miracles.—Two of the miracles in this division were mentioned in the chapter on the first division and the three remaining miracles are peculiar to John.

These are: (1) *He cured a man who had been sick for thirty-eight years, on the Sabbath, at the pool of Bethesda in Jerusalem* (mentioned only in Jno. 5:2-18). All the large cities of the Old World contained pools for bathing and swimming, and Jerusalem had an unusually large

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Markings.—Undermark, 5:1, 17, 28, 29, 33, 40; 6:27, 40, 48, 63, 66; 7:5, 9, 14, 17, 31, 39, 42, 53; 8:1, 29, 42, 58; 9:4, 25, 31, 38; 10:7, 16, 33; 11:35; 12:1, 24, 28, 46; also undermark the words "Bethesda" in 5:2; "sabbath" in 5:9; "witness" in 5:31; "works that I do" in 5:36; "Father" in 5:37; "scriptures" in 5:39; "Moses" in 5:46; "sea of Galilee" in 6:1; "passover" in 6:4; "five thousand" in 6:10; "walking on the sea" in 6:19; "true bread" in 6:33; "living bread" in 6:51; "feast of tabernacles" in 7:2; "its works are evil" in 7:7; "This is the Christ" in 7:41; "never man so spake" in 7:46; "He that is without sin" in 8:7; "the light of the world" in 8:12; "my witness is true" in 8:14; "my day" in 8:56; "blind man" in 9:1; "pool of Siloam" in 9:7; "it was on the sabbath" in 9:14; "the door" in 10:1; "the shepherd" in 10:2; "I am the door" in 10:9; "I am the good shepherd" in 10:14; "feast of the dedication" in 10:22; "Lazarus of Bethany" in 11:1; "Lazarus, come forth" in 11:43; "Caiaphas" in 11:49; "Ephraim" in 11:54; "passover" in 11:55; "pound of

[1] 28-30 A. D.

number of such pools. The site of that of Bethesda is uncertain. He called the man's will into exercise, and faith and obedience quickly followed. The Law forbade doing any work on the Sabbath, and Nehemiah forbade the carrying of burdens pertaining to business in obedience to that Law,[2] and so the rabbis insisted that nothing under any circumstances must be borne on that day. "The taking up of his bed," said Marcus Dods, "was in order that there should be no provision for a relapse."

(2) *He cured a man born blind on the Sabbath in Jerusalem* (mentioned only in Jno. 9). Without an appeal from him, Jesus cured him. For some unknown reason clay and spittle were used, which were commonly believed to possess curative properties. Siloam was one of the well-known pools of Jerusalem, and was said to be 18 by 53 feet. It is well known that some diseases are the direct result of sin, as, for instance, diseases that are produced by constant and intemperate drinking of liquors; also it is clearly shown to us in the Scriptures that all disease and death are the result of the sin of disobedience to God, but

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ointment" in 12:3; "Hosanna" in 12:13; "we would see Jesus" in 12:21.

Mark, 5:8, 9, 18; 6:15, 54, 67-69; 7:8, 10, 34, 38, 51; 8:11, 44; 9:16, 33; 10:18, 29, 40; 11:2, 7, 17, 27, 40, 44, 50; 12:5, 19, 33, 42.

Personal mark, 5:24, 25; 6:29, 35, 37, 47, 53; 8:24, 31, 32, 36, 51; 10:11, 27, 28; 11:25, 26; 12:26, 36, 48.

Mark with the cross, 5:18; 8:28; 11:53; 12:7, 32.

Mark with P, meaning prayer, 11:41; 12:27.

Names of the chapters of the second division: 5—Pool of Bethesda in Jerusalem and the witnesses; 6—Miracles and Discourse on the Bread of Life in Capernaum; 7—Feast of Tabernacles in Jerusalem, Opinions Concerning Him, and Discourse on the Living Water; 8—Woman Taken in Adultery and Discourses on the Light of the World and the True Children of Abraham; 9—Healing of the Blind Man and the Controversy; 10—The Door and the Good Shepherd; 11—Raising of Lazarus and Jesus Dwelling in Ephraim; 12—Triumphal Entry into Jerusalem and His Last Public Discourse.

[2]Neh. 13:19.

it is neither of these cases that is the issue in the question asked by the disciples. It was universally believed then, and is frequently believed now, that all afflictions are the direct visitation of Divine wrath for specific sins.[3] Jesus rebuked this superstitious doctrine. The Scriptures afford abundant instances of God's not hearing the impenitent sinner.[4] This is the only miracle the account of which covers a whole chapter and is also the only miracle that is subjected to a judicial investigation.

(3) *He raised Lazarus from the dead at Bethany* (mentioned only in Jno. 11:1-53). The family was prominent and appeared to be one of wealth. Mary later anointed the feet of Jesus and wiped them with her hair,[5] and she is sometimes identified with Mary Magdalene. The common belief at the time of Jesus was that at death the souls of the dead went into Hades—the righteous into a place of peace and the wicked into a place of torment—and all awaited the coming of the Messiah for the final rewards of the righteous and condemnation of the wicked. Against that doctrine Jesus made answer to Martha that *He was at that time "the Resurrection and the Life"*—the source of all life, and at death the believer passed to be with Christ.[6]

One of the sweetest and tenderest verses in the Bible is "Jesus wept," which should never be quoted in jest, as it is sometimes done, because of it being the shortest verse in the Bible. No verse in the Scriptures shows us so clearly the deep sympathy of Jesus for us in our afflictions. Those tears are among the mightiest arguments for His love. It was a Jewish superstition that the souls of the

[3]Acts 28:4.
[4]Isa. 1:11-15; 59:1, 2; Prov. 15:8; 28:9.
[5]John 12:1-8; Mt. 26:6-13; Mk. 14:3-10.
[6]2 Cor. 5:8; Phil. 1:23.

dead wandered about for three days with the possibility of returning to the body. Jesus delayed to come at the call of Mary and Martha, as He does sometimes now at our call. The resurrection of Lazarus is a prophecy of the final resurrection, for "all that are in the tombs shall hear His voice and shall come forth."[7]

VERILY, VERILY (5:19).—This term is the same as "Amen" and means "so may it be." It is translated "Amen" at the close of prayers, benedictions and doxologies in private use and in the public worship of the synagogue, although according to Edersheim it appears not to have been used in the Temple worship, but it was practiced in the early Christian worship.[8] Jesus alone used it as an introduction to some solemn and weighty statement He was about to make, when it was translated "Verily, verily." In Matthew it is used thirty times, in Mark twelve times and in Luke six times. The doubling of it is peculiar to John, where it is used twenty-five times.

THE RESURRECTION AND THE JUDGMENT (5:25-29).—This whole doctrine was a surprise to the Jews, as is evinced by the use of the phrase "Marvel not at this," and is of equal surprise to many Christians now. Alford, Olshausen and others have argued for the literal resurrection of the body in the last day in keeping with the statement, "All that are in the tombs shall hear His voice and shall come forth"[9]—the heavy door of the grave shall some day be lifted by Divine power. While the doctrine of two resurrections is only implied here, it is stated elsewhere clearly,[10] and from these passages it is evident that the righteous have their resurrection at the second coming

[7] John 5:28, 29. [9] John 5:28.
[8] 1 Cor. 14:16. [10] Acts 24:15; 1 Thess. 4:16, 17; Rev. 20:5, 6.

of Christ and the unrighteous have theirs a thousand years after.

Those who have eternal life shall not come into the judgment of condemnation, for to them there is no condemnation.[11] Only these shall stand at the judgment seat of Christ, where they shall receive their rewards. *The judgment seat of Christ is for believers only.*[12] Those who have practiced evil shall go to the last judgment, where it appears they shall be condemned, both for their guilt and for not taking Christ, who alone takes away all guilt. The twenty-fifth verse has a twofold meaning; it not only refers to the resurrection of the body, but is a call to those who are spiritually dead under the term "the hour cometh and now is when the dead shall hear the voice of the Son of God, and they that hearken shall live."[13]

SEARCHING THE SCRIPTURES (5:39).—Knowledge of the Scriptures is of no profit unless it is applied to one's life. *It is only in living the Bible that one can say that he knows it.* To easily quote every passage on forgiveness, patience or giving, and yet to practice none of these graces, is evident that one really has no knowledge of them at all. The Jews thought that eternal life was in the Bible, but Jesus showed that it is in Himself—*in a person rather than in a book.* The Scriptures lead one to Christ—"Thy Word is a light"—but Christ alone is the Redeemer. Correct understanding of certain doctrines of the Bible may make persons orthodox from a denominational point of view, but study of the Scriptures is of value only when one is led into absolute obedience to Jesus Christ and diligently practices His principles.

THE SEA OF GALILEE (6:1).—According to the rabbis the Lord said, "Seven seas have I created, but of them all

[11]Ro. 8:1. [12]2 Cor. 5:10. [13]Eph. 2:1; Col. 2:13.

have I chosen none save the Sea of Chinnereth," which was the Old Testament name for the Sea of Galilee, and referred to the district bordering on it by that name.[14] Luke once called it the "Lake of Gennesaret;"[15] John twice called it the "Sea of Tiberias;"[16] Josephus always used the name "Gennesar," which was another form of Chinnereth, and perhaps Gennesaret is a still later form of the same word.

The sea is shaped something like a pear and measures seven miles wide by thirteen long. It is 200 feet deep, 700 feet below the Mediterranean Sea and 4000 vessels plowed its waves, plying between the dozen towns on its shores. Its location is beautiful, with its high cliffs and clear water. It has been described as looking like clear silver water in a cup of gold crowned with a wreath of evergreens. The Jordan enters it at its north end, and, passing through it, goes out at its southern extremity. The waters abounded with fishes and furnished an industry that enriched the citizens who lived on its shores. The climate is tropical. Partly because of the high tableland rising so far above the sea, the cold of the mountain rushes down upon the warm atmosphere on the surface of the sea and causes sudden and violent storms. On its shores Jesus made His home for a while,[17] called His first apostles,[18] and here worked many of His miracles and spoke many of His parables. Robert McCheyne, sitting on its banks, wrote:

"It is not that the wild gazelle
Comes down to drink thy tide,
But He that was pierced to save from hell
Oft wandered by thy side.

[14]Nu. 34: 11.
[15]Lu. 5: 1.
[16]John 6: 1; 21: 1.
[17]Mt. 4: 13.
[18]Mt. 4: 18-22; Mk. 2: 13-17.

"Graceful around thee the mountains meet,
Thou calm, reposing sea.
But, ah, far more the beautiful feet
Of Jesus walked o'er thee."

[For the feeding of the 5000 and walking on the water, see Mt. 14: 13-33.]

DISCOURSE ON THE BREAD OF LIFE (6: 22-71).—This discourse was delivered in the synagogue at Capernaum, and it may be divided as follows: (1) He both announced and defined the food that gives life to the world—26-33; (2) He proclaimed Himself the bread of life, and declared that faith in Him assures the believer of eternal life and the resurrection from the dead—34-51; (3) He showed that the personal appropriation of Himself to one's own need is essential to one's eternal life—52-59; (4) He contrasted the spirit and the flesh, and then affirmed that His words are spirit and life—60-71.

It is a wonderful discourse. The physical body needs material bread for its sustenance, but of far greater importance is the need of the spiritual body, which alone is supplied by the spiritual bread. Starving for bread is sad. The Irish famine will never be forgotten as long as Amelia Edwards' little poem, "Three Grains of Corn," is in print; but starving for the bread of life—*so common unconsciously among believers*—is sadder. Where there is envy, strife, jealousy, indifference and division there is leanness of soul; where there is patience, longsuffering, humility, service, submission to wrong, and all for Jesus' sake, there is a soul growing fat. Chrysostom said, "If any be idle and gluttonous and careth for luxury, that man worketh for the meat that perisheth." Job said, "Thy Word is more necessary than my daily food."

They asked, "What can we do to please God by our works?"[19] Paganism has answered it by self-mutiliation; Roman Catholicism has answered it by penances; Jesus answered that faith in Him is the greatest work that anyone can do, and Paul said, "The righteous shall live by faith."[20] It is not so much work *by* us that God asks, but work *in* us—personal faith—that affects the whole life and character of the believer. Faith in Jesus feeds the soul.

The manna, like the Red Sea, the rock and the brazen serpent, was a prophecy. The living bread is Christ. They asked for this true bread when it was already present with them and they only needed to exercise their faith in possessing the living food. Jesus had brought it, and that was His part; they must accept it, and that was their part. Such is the case sometimes when the sinner agonizes before the Father to be received by Him when the Father has already said, "Him that cometh to me I will in no wise cast out," and is pleading with the whole human race to come. He wants our faith and obedience rather than our agony and sacrifice. The sinner does not need to plead with the Father to receive him, for the Father is pleading with the sinner, who is asked to make an unconditional surrender. On doing that the promise is, "I will raise him up at the last day." Regeneration and resurrection are thus bound together.

He draws men by the Gospel, for "it is the power of God unto salvation,"[21] and the human will yields to the demand. Eating and drinking is not merely one, two or half a dozen acts, but it is a continuous growth into the likeness of Jesus—feeding upon His Word, which is spirit and life. Concerning eating His flesh and drinking His blood, Dean

[19]John 6:28. [20]Ro. 1:17. [21]Ro. 1:16.

Stanley said: "This is one of those startling expressions used by Christ to show us that He intends to drive us from the letter to the spirit, by which He shatters the crust and shell in order to force us to the kernel. It is as if He said, 'It is not enough for you to see the outward face of the Son of Man or hear His outward words—or touch His outward vesture. That is not Himself. It is not enough that you walk by His side, or hear others talk of Him or use terms of affection and endearment toward Him. You must go deeper than this; you must go to His very inmost heart, to the very core and marrow of His being. You must not only read and understand, but you must work, learn and *inwardly digest and make part of yourselves that which alone can be part of the human spirit and conscience.*' It expresses with regard to the life and death of Jesus Christ the same general truth as is expressed when Saint Paul says, 'Put ye on the Lord Jesus Christ'—that is, clothe yourself with His spirit as with a garment, or again, 'Let the same mind be in you that was in Christ Jesus.' It is the same general truth as when our Lord Himself says, 'I am the Vine; ye are the branches.'"

THE FEAST OF TABERNACLES OR BOOTHS (7:2; Lev. 23:34).—This was one of the three great national Festivals among the Jews, also sometimes called the "Feast of Ingathering."[22] It was observed for seven days, beginning with the fifteenth day of Tisri, the seventh month, corresponding in time to our October, and in purpose somewhat to our national Thanksgiving Day, marking the completion of the harvest of fruit, oil and wine. The eighth day was a holy convocation,[23] and was "the great day of the Feast."[24]

[22]Ex. 23:16. [23]Lev. 23:34-36. [24]John 7:37.

During the Feast they dwelt in booths, or tabernacles, made of the branches of the trees, erected on the flat roofs of the houses, in the public squares and streets of the city and in the courts of the Temple, reminding them of the days when their fathers dwelt in booths in the wilderness.[25] Sacrifices were more numerous at this Feast than at any other.[26] According to Edersheim, the four great golden candelabra in the Court of the Women were lighted, water was brought from the pool of Siloam as a solemn libation at the altar, the Law was publicly read, there were daily processions around the altar and the Hallel[27] was sung, and also Psalms 105, 29, 50, 94, 81 and 82.

THE REQUEST OF HIS HALF-BROTHERS (7:3-5).—James, Joseph, Simon and Judas[28] were his half-brothers, who did not at that time believe that He is the Messiah, and even sneered at Him, although after His resurrection they did believe.[29] Their request was a rebuke to Jesus for staying out of Judæa, which was the center of religious worship, and also it was a challenge to Jesus to put Himself to a test before the public, and so was a repetition of the second temptation suggested by Satan, and in a more subtle form.[30] Faith is based upon that which is not seen with the physical eye.[31]

HIS TIME AND THEIR TIME (7:6, 8).—It appears to many that Christ should have come long before He did, but we are told that He came "in the fulness of time"[32]—the time that Divine wisdom had appointed; and so His manifestation to the public was not to be regulated by human policy, but likewise by Divine wisdom. At the proper time He told His apostles of His coming Passion and the

[25]Lev. 23:39-44.
[26]Nu. 29:12-34.
[27]Psas. 113-118.
[28]Mt. 13:55.
[29]Acts 1:14; 1 Cor. 9:5; Gal. 1:19.
[30]Mt. 4:5-7.
[31]Heb. 11:1.
[32]Gal. 4:4.

public of His Messiahship. In His death He showed the Father's love for the lost race, and in His resurrection the Father's power over sin and death. On His return to the earth He will reveal Himself to all.[33] Such was His established programme, but with His half-brothers it was different, as it is with the whole human race. Their time is always ready, for, being lost, they should have been seeking salvation. To-day is the Gospel time.[34]

THE WORKS OF THE WORLD (7:7).—The world was absolutely lost until Jesus came, and all that part of the world now out of Christ is lost, for there is salvation in none other Name.[35] Jesus testified against the works of the world.[36] The Holy Spirit was sent to convict the world of sin.[37] Paul said that Satan is the god of this world;[38] John said that the whole world lieth in the evil one;[39] James said that friendship with the world is enmity against God;[40] it is further said, "If any man love the world, the love of the Father is not in him;" and "the world passeth away and the lust thereof, but He that doeth the will of God abideth forever."[41]

THE EDUCATION OF JESUS (7:14-24).—The Jews recognized the value of education. The Law required that the parents should teach their children.[42] One of their ancient rabbis, Salomo, said, "A father had as well bury his son as neglect his instruction," and Josephus said, "Our chief ambition is for the nurture of our children." In the Apocrypha it is said that the emissaries of An-

[33]Mt. 24:27; 2 Thess. 1:7; Rev. 1:7.
[34]Heb. 3:15.
[35]Ro. 3:23; 1 John 5:19; Acts 4:12.
[36]Mt. 5:20; 6:1, 2, 5, 6, 16; 7:22; 12:39-45; Lu. 10:12-16; 11:45-54.
[37]John 16:8, 9.
[38]2 Cor. 4:4.
[39]1 John 5:19.
[40]Jas. 4:4.
[41]1 John 2:15, 17.
[42]Du. 6:6, 7.

tiochus found costly copies of the Scriptures in many homes throughout Judah,[43] and it is very likely that there was a copy of the Old Testament in the home at Nazareth. At the age of six boys were sent to the school which adjoined the synagogue, and synagogues were in every village, where they were taught the elementary branches and the Law, the school being called the House of the Book because the chief study was the one Book.

Students for the priesthood went to some of the colleges, the leading college being in Jerusalem, and there they studied the Old Testament Scriptures and the Talmud. Paul was educated at such a school when he said that he was brought up at the feet of Gamaliel.[44] The teacher occupied an elevated seat, while the scholars sat in a circle on the floor, but Jesus, not being educated for a rabbi, did not attend any of these theological colleges. He was what is commonly called "a lay preacher." His education was confined to the instruction that He had received in His home and in the elementary school of the synagogue. He appears to have spoken Greek, Aramaic, and perhaps Hebrew; and it is said that He "advanced in wisdom and stature and in favor with God and man."[45] He was divinely equipped with the mission and the message of life. *God-made men for the ministry is one of the greatest needs of the Church to-day.* Neither theological schools nor ordination can make preachers, but a deep knowledge of the Scriptures and the positive indwelling of Christ will equip any man for the work of the ministry. All branches of knowledge are of value, but the knowledge of the Scriptures is pre-eminent, and the best credentials that a man can present are words and conduct in keeping with the Holy Oracles.

[43] 1 Mac. 1: 56, 57. [44] Acts 22: 3. [45] Lu. 2: 52.

THE LIVING WATER (7:37-44).—It was customary during the Feast of Tabernacles for the rabbis to fetch water in a golden pitcher from the pool of Siloam, and, amid the excitement of a vast throng, it was poured upon the Temple altar as a solemn libation, reminding the Jews of the miraculous supply of water in the wilderness from the smitten rock in Horeb and Meribah. Jesus cried above the noise of the throng that the way to the living water was by faith in Himself.

"I heard the voice of Jesus say,
Behold I freely give
The living water—thirsty one,
Stoop down, and drink, and live.

"I came to Jesus and I drank
Of that life-giving stream:
My thirst was quench'd, my soul revived,
And now I live in Him."

This living water is the Holy Spirit, whose special mission did not begin until the day of Pentecost.[46] As has been said before, the Holy Spirit, like the Son, was in the beginning. The Son began His work of redemption when He was born of Mary in Bethlehem; the Holy Spirit began His mission of conviction and sanctification when He descended on the day of Pentecost. Before the special work of the Holy Spirit could begin, Christ had to die; He had to be raised from the dead, and He had to be glorified in Heaven. All this having been done, the Holy Spirit descended to His task. Said Luther, "So Saint Peter, by one sermon on the day of Pentecost, as by a rushing water, delivered 3000 men from the devil's kingdom, washing them in an hour from sin, death and Satan." The reference to the living water implies that it shall flow from

[46]Acts 2.

the recipient unto others. This is a principle of Christianity, and is so of all virtues. Said Lowell,—

> "As one lamp lights another, nor grows less,
> So nobleness enkindleth nobleness."

THE WOMAN TAKEN IN ADULTERY (7:53-8:11).—Through an error in dividing the book of John by chapters and verses, the last verse of the seventh chapter was cut off from the opening of the eighth chapter, where it should have been the first verse. It presents a striking contrast. Others had homes, but the homeless Jesus went to the Mount of Olives for His place of rest, and there under the midnight sky He wrapped His cloak about Him and lay down to sleep.

Next morning the scribes and Pharisees brought into the Temple to Jesus a sinful woman. The Law required that the man who had caused the woman's downfall should be punished equally with her,[47] but, like modern society, they had let the man go, and only the woman was charged with being a sinner, who appears to have been betrothed, for stoning was commanded only for unfaithfulness in a betrothed virgin.[48] Unchastity was general and unrestrained among all classes.

To them it was: Should Jesus oppose the obedience to the Law, they would charge Him with blasphemy; should He command its enforcement, He would arouse antagonism among His disciples, some of whom had been harlots, so what appeared to them as a trap was easily handled by Jesus and they themselves were entrapped. The Law required that the witnesses should cast the first stones.[49] Jesus brought them to a test, and they knew that He knew their unchaste lives. To the woman He gave mercy and admonition, although there is no evidence that He gave

[47]Lev. 20:10. [48]Du. 22:23, 24. [49]Du. 17:5-7.

her pardon, inasmuch as she appeared to be only ashamed and not penitent, but He broke not the bruised reed.

DISCOURSE IN THE TEMPLE (8: 12-59).—Amid a vast crowd and standing under the light from the two great candelabra in the Court of the Women in the Temple, which was lighted at the Feast of Tabernacles to commemorate the pillar of fire in the wilderness, Jesus began one of His most memorable sermons by saying, "I am the Light of the World." In the Talmud, "The Light" was one of the titles of the Messiah, so with the burning candelabra above Him, which, according to the rabbis, could be seen from all parts of Jerusalem, and taking up one of their traditions, Jesus proclaimed His Messiaship. This sermon presents perhaps the sharpest controversy that Jesus ever held with His enemies, and, like His usual utterances in Jerusalem, it is severe in tone, in marked contrast to His gentle speech to His willing disciples in Galilee. The Court of Women was so called, not because women only entered there, but because the women could go no further in the Temple. In this room there were thirteen chests, in which offerings were made, and "the treasury" may have been this room or an adjoining room.

The sermon is as follows: (1) The light—8: 12; (2) the witness of His supernatural origin—13-20; (3) belief in Him necessary to the pardon of sins—21-30; (4) the freedom of discipleship—31-36; (5) the true children of Abraham—37-40; (6) the children of the devil—41-50; (7) there is no death to the believer—51-55; (8) the preexistence of Jesus—56-59.

The Jews had been in national bondage from the days of the Babylonian captivity, covering more than 600 years, and at that time they were under the yoke of Rome; they had been in the bondage of idolatry, and they were then in

bondage of the traditions of the rabbis. *"Ye shall know the truth"*—the mighty facts—*concerning the love of God, the dignity of man and the certainty of immortality.* Every sinner is a slave.[50] He does not know. As Alford said, "The death of the body is not reckoned as death any more than the life of the body is life in our Lord's discourses," so physical slavery was secondary to spiritual slavery. Soul slavery is abolished by faith in Jesus and obedience to His commandments, as a boy is emancipated from the slavery of mental ignorance by diligent application to his studies. Obedience to one commandment makes it easier to obey the next as obedience to the first rule in arithmetic makes it easier to understand the second rule and work the sums under that rule.

The objective personality of the devil is nowhere more clearly taught than in this controversy, and his fall is distinctly implied, for he could not stand in the truth.[51] We become sons of God through faith in Christ,[52] and in like manner we become sons of the devil by adopting his principles and showing forth the spirit that has characterized his rule in the world. Abraham saw the day of Christ in prophecy. The "I am" is a reference to God's ancient name.[53] The cares of a sin-burdened world weighed so heavily upon the sad heart of Jesus as to make Him appear older than He was.[54] They sneeringly referred to the dishonorable rumors regarding His birth,[55] contemptuously called Him "a Samaritan," charged Him with being possessed of a demon, and finally, in uncontrolled rage, they began to stone Him.

DISCOURSE ON THE GOOD SHEPHERD (10: 1-21).—The opening of this sermon more nearly approaches a parable

[50]Ro. 7: 9-24. [52]Gal. 3: 26; Ro. 8: 14-17. [54]John 8: 57.
[51]John 8: 44. [53]Ex. 3: 14. [55]John 8: 41.

than any other of the utterances of Jesus that are reported by John. It was a picture familiar to every Jew. The sheepfold was usually a stone enclosure, sometimes with the walls covered by sharp thorns to protect the sheep at night from wolves and robbers. The door was for the sheep and the shepherd; any other entrance indicated robbery. The shepherd was an Old Testament term, referring sometimes to the Lord[56] and sometimes to both the true and the false teachers.[57]

The sermon and its results may be divided as follows: (1) The picture of the sheepfold—10: 1-6; (2) Jesus compares His mission with that of the rabbis—7-11; (3) He tells of His service—12-18; (4) result of the sermon—19-21.

The Good Shepherd is the most beloved figure that Jesus ever gave of Himself, bearing tenderness and help to the bruised and burdened. In the Catacombs many of the tombs of the saints are adorned with the designs of the true Shepherd carrying the lost lambs. Jesus represents Himself at once as the Door, the Pasture, the Good Shepherd and the Sacrifice, *implying entrance, food, guardianship and salvation.*

All who falsely claimed Divine authority, all who sought worldly wisdom as the highest standard of appeal, all who substitute human knowledge for Divine truth, are thieves and robbers. The hireling is not one who is paid in money, but one who serves for money and cares about his own interest above that of the flock. There are too many such shepherds of this class throughout the modern Church. The shepherd is to be an example as well as a teacher.[58] The "other sheep" was a reference to the Gentiles.[59] In the giving of His life in the great sacrifice of

[56]Isa. 40: 11; Isa. 63: 11. [58]1 Cor. 11: 1; 1 Thess. 1: 6; 2: 7-12.
[57]Jer. 23: 1-4; Ezek. 34. [59]Acts 10: 35.

His incarnation and crucifixion He would receive it again in the great host of lives redeemed by His sacrifice. His right to gather the harvest of the redeemed is made equal to His right of making His sacrifice.

DISCOURSE AT THE FEAST OF DEDICATION (10:22-42).—The Feast of Dedication was established by Judas Maccabæus in 164 B. C. in commemoration of the cleansing of the Temple after the desecration by Antiochus Epiphanes three years before. It was observed on the 25th of Chisleu, the ninth month, corresponding to our December, and it lasted eight days, throughout which time the Jews lighted their houses, and so it was sometimes called the "Feast of Lights." Solomon's porch was the only part of the Temple that was not entirely destroyed by the Babylonians in the fall of Jerusalem in 586 B. C.

The Jews opened their attack upon Jesus by asking Him the same question that was asked by Caiaphas in the trial.[60] Said Bodet, "Their fixed design was not to leave Him at liberty until He should have uttered the decisive word." Eternal life is the free gift of God through Christ Jesus our Lord,[61] and it is received by faith and obedience.[62] So long as the believer trusts in Christ, he is absolutely safe from internal and external assaults.[63] In Psa. 82:6 it is said,—

> "I said, ye are gods
> And all of you sons of the Most High."

which was a reference to the unjust judges of Israel in the reform under King Jehoshaphat, the judges having been called "gods" by them. If these were gods, according to their unbroken Scripture, much more was Jesus the Son of God.

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[60]Mt. 26:63. [62]John 1:12; Acts 2:38.
[61]Ro. 6:23. [63]1 Cor. 10:13; Phil. 4:19.

THE ANOINTING OF JESUS BY MARY (12:1-8; Mt. 26:6-13; Mk. 14:3-9).—Matthew said that it occurred in the house of Simon the leper, who doubtless had been healed of his loathsome disease by Jesus, and the term "leper," like that of "publican" in connection with Matthew, was used simply to identify him, Simon being a very common name among the Jews. He may have been the father of the Bethany home, or perhaps being dead, his name was mentioned because of his prominence. It was customary to anoint the head of distinguished guests who came to a meal, but Mary anointed both the head and the feet of Jesus and wiped His feet with her unbound hair, which must have caused surprise, for unbound hair was usually the mark of harlotry among the Jews, but here the whole transaction was the expression of the purest and the deepest love.

The ointment called "nard" or "spikenard" was a very fragrant oil procured from a plant growing in India, and was highly prized among the ancients, who anointed themselves several times a day, and frequently carried with them a little box of ointment. According to Pliny, it was usually of red color, sweet smell and pleasant taste. A shilling being equal to seventeen cents, the quantity used upon Jesus was worth little more than $50.00, or, in comparison with the value of money now, since a shilling was the price of a day's labor, it was fully $300. The rebuke of Jesus to Judas appears to have so aroused his animosity that he began to plan to retaliate by betraying Jesus into the hands of His enemies, for, according to Matthew, his conspiracy immediately followed.[64] It was customary to anoint the bodies of the dead before burial.

[64]Mt. 26:14-16.

[For the triumphal entry into Jerusalem, see Mk. 11: 1-10.]

THE LAST PUBLIC DISCOURSE OF JESUS (12: 20-30).—Three Greeks appear to have been proselytes to the Jewish religion. Philip, being a Greek name, may indicate that his parents once lived among the Greeks, which made a bond between the Greek proselytes and himself. Stier saw a similarity in their visit to that of the Wise-men—one coming to the cradle and the other to the Cross. It was a tradition that these Greeks were an embassy from Abgarus, king of Edessa, in Mesopotamia, inviting Jesus to come both to heal him of a long-standing disease and to share his royal palace.

It was, however, a prophecy of the Gentiles seeking Jesus, and it becomes the occasion for His last public discourse, in which He announced the hour of His sacrifice[65] and the manner of His death.[66] Then the biographer commented upon the unbelief as prophesied by Isaiah, who, looking through seven centuries, saw what the blinded eyes of the rabbis could not see, though the glory was present with them,[67] and Jesus declared His oneness with the Father and a joint belief in them as essential to eternal life.[68]

Wheat in the granary is useless. It must be buried to become useful, when it reproduces itself in greater power. The fruitfulness of Jesus came out of His death and resurrection. Our best service is beyond the tomb. Sacrifice is the great spiritual law of human life. Service to Christ begins in following Christ. *Three times God's voice was heard*—at His baptism, at His transfiguration and here under the shadow of the Cross. Satan is the prince of this

[65] John 12: 23-30. [67] John 12: 36-43.
[66] John 12: 31-36. [68] John 12: 44-50.

world.[69] Jesus was lifted up on the Cross, up from the grave and up into Heaven. They could not believe because wilful disobedience had blinded their eyes and hardened their hearts, nevertheless many of their rulers believed, among them was Nicodemus and Joseph of Arimathæa. The words of Jesus will be the book of final appeal in the last judgment.

O Thou Shepherd of my soul, Thou has revealed to me Thy arm of strength and Thy heart of pity. Thy voice is to me sweeter than music, and Thy presence inflames my soul. I know that Thou art the truth, and that out of my grave I shall leap to meet Thee with joy. Thou art my Guardian as I walk this human pathway, and Thou art my Hope as I look above. Out of Thy sacrifice has come my redemption, and out of my obedience has come my pardon. The bread of life is my food and the water of life is my drink, and beneath the light of Thy love I adore and magnify Thy holy name. Amen.

QUESTIONS.

1. Familiarize yourself with the passages of Scripture at the beginning of this chapter. 2. What the title and limit of this division? 3. Name the chapters of this division. 4. What of the period of this division? 5. Explain fully the three miracles of this division. 6. What caused the Jews to desire to kill Jesus (5:18)? 7. What of the term "Verily, verily"? 8. Why is the Son able to do all things that the Father does (5:19, 20)? 9. Why is judgment given into the hands of the Son (5:22, 23)? 10. Explain the resurrection and the judgment. 11. What three witnesses does He mention to sustain His mission (5:32-35; 36, 37-39)? 12. What of searching the Scriptures? 13. What of the Sea of Galilee? 14. Give the divisions in the sermon on the bread of life. 15. Explain fully the meaning of this sermon. 16. What was the

[69] 2 Cor. 4:4; Rev. 20:1-3.

result of it (6:60, 66)? 17. What of the Feast of Tabernacles? 18. What of the request of His half-brothers? 19. What of His time and their time? 20. What of the works of the world? 21. What of the education of Jesus? 22. What of the opinions concerning Him (7:25-36)? 23. What of the living water? 24. What the result of this statement (7:40-52)? 25. What of the sermon in the Temple? 26. Explain its eight divisions. 27. Does God hear the prayers of the impenitent sinner (9:31; Isa. 1:11-15)? 28. What of the sermon on the Good Shepherd? 29. What of the sermon at the Feast of Dedication? 30. What the result of this sermon (10:39-42)? 31. To what place did Jesus withdraw (11:54-57)? 32. What of the anointing of Jesus by Mary? 33. What of the plot against Lazarus (12:9-11)? 34. What of the last public sermon of Jesus? 35. Explain His reference to His death and resurrection in this division (8:28; 12:7-32). 36. State the circumstances of the prayers of Jesus in this division (11:41, 42 12:27, 28). 37. What is your prayer amid the thoughts of this chapter?

JOHN.

III. The Last Supper and the Resurrection, and Jesus Asking Peter for His Love.—13-21.

"Go into the city to such a man, and say unto him, The Teacher saith, My time is at hand; I keep the Passover at thy house with my disciples."—*Jesus to Two of His Disciples* (Mt. 26:18; Mk. 14:13).

"By this shall all men know that ye are my disciples, if ye have love one to another."—*Jesus* (13:35).

"If I go, I will send Him unto you."—*Jesus Speaking of the Holy Spirit* (16:7).

"I am the Way, and the Truth, and the Life: no one cometh unto the Father, but by me."—*Jesus* (14:6).

"He that hath seen me hath seen the Father."—*Jesus to Philip* (14:9).

"If ye shall ask anything in my name, that will I do. If ye love me, ye will keep my commandments. And I will pray the Father, and He shall give you another Comforter, that He may be with you for ever."—*Jesus* (14:14-16).

"I am the Vine, ye are the branches: he that abideth in me and I in him, the same beareth much fruit; for apart from me ye can do nothing."—*Jesus* (15:5).

"That they may all be one; even as Thou, Father, art in me, and I in Thee, that they also may be in us: that the world may believe that Thou didst send me.—*The Prayer of Jesus* (17:21).

"These are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name."—*John* (20:31).

III. The Last Supper and the Resurrection, and Jesus Asking Peter for His Love.—13-21.

There is only one miracle in this division outside of the great miracle of the resurrection, and that is *the draught of fishes on the Sea of Galilee* (mentioned only in Jno. 21: 1-14). Five of the apostles and two other disciples had gone back to their old business, not permanently, but for a period, awaiting developments in the strange transactions that were then passing. The night of toil had been as profitless as that memorable night preceding their call to follow Jesus.[1] We may frequently find Jesus on the shores of our disappointments, before whom we, too often, are as blind as those seven disciples.

Markings.—Undermark, 13:1, 13, 20, 24, 30, 34; 14:6, 11, 18, 26; 15: 2, 17, 25, 26; 16:2, 8-11, 14, 24, 26, 27, 33; 17:9, 21; 18:11, 22, 24, 38; 19:1-3, 11, 16, 25, 30, 37; 20:1, 18, 21, 31; 21:4, 25; also undermark the words "during supper" in 13:2; "washed the disciples' feet" in 13:5; "betray me" in 13:21; "believe also in me" in 14:1; "he that hath seen me hath seen the Father" in 14:9; "world cannot receive" in 14:17; "my peace" in 14:27; "true vine" in 15:1; "apart from me ye can do nothing" in 15:5; "Comforter" in 16: 7; "he shall not speak of himself" in 16:13; "a little while" in 16: 16; "Father, the hour is come" in 17:1; "glorify thou me" in 17: 5; "keep them" in 17:11; "Kidron" in 18:1; "Judas" in 18:2; "Peter" and "Malchus" in 18:10; "Annas" in 18:13; "Caiaphas" in 18:14; "I am not" in 18:17, 25; "denied again" in 18:27; "Pilate" in 18:29; "Behold, the man" in 19:5; "Golgotha" in 19: 17; "Hebrew," "Latin" and "Greek" in 19:20; "I thirst" in 19: 28; "Joseph" in 19:38; "Nicodemus" in 19:39; "Mary" in 20:11; "Jesus" in 20:14; "Rabboni" in 20:16; "doors were shut" in 20: 19; "Thomas" in 20:24; "sea of Tiberius" in 21:1; "multitude of fishes" in 21:6; "It is the Lord" in 21:7; "lovest thou me"

[1] Lu. 5:1-11.

THE PASSOVER (13:1-18:1; Mt. 26:17-35; Mk. 14:12-26; Lu. 22:1-39).—From the opening of the thirteenth chapter to the opening of the eighteenth—five chapters—is an account of both the Last Supper and our Lord's utterances in the Upper Room, although because of the words, "Arise, let us go hence," at the close of the fourteenth chapter, the balance is thought to have occurred elsewhere, partly in the Temple and partly outside the city wall, but it is undoubtedly a connected discourse and presumably was uttered entirely in the Upper Room. No other occasion has received so much space in the Holy Oracles as those sacred hours that reached from little beyond sunset to midnight. No sweeter words ever fell from the lips of Jesus than around that table, which Leonardo da Vinci has given to us under the title of "The Last Supper."

The Passover was one of the three great Jewish Feasts when all the men should appear before Jehovah.[2] It was to commemorate the angel passing over the homes of the

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in 21:15, 16, 17; "Feed my lambs" in 21:15; "Tend my sheep" in 21:16; "Feed my sheep" in 21:17; "follow thou me" in 21:22.

Mark, 13:11, 14, 17, 26, 28; 14:19; 15:22, 27; 16:13; 17:20; 18:6, 15, 40; 19:6, 12, 19, 22, 24, 26, 27, 33, 34, 36, 41; 20:3, 9, 10, 13, 17; 21:1.

Personal mark, 13:35; 14:3, 13-16, 21, 23; 15:4, 7, 8, 10, 14; 17:3, 15, 17, 18, 24, 26; 20:29.

Mark with the cross, 13:21; 16:20; 18:32; and a large cross at 19:18.

Mark with the cross crowned, 14:3, 20, 28; 21:22.

Mark with a large P, meaning prayer, 17:1.

Names of the chapters of the third division: 13—The Last Passover and Washing the Disciples' Feet; 14—Promise of the Comforter; 15—The True Vine and the Witness of the Comforter; 16—The Mission of the Comforter who is the Holy Spirit; 17—The Prayer of Jesus; 18—Arrest and Trial Before Annas, Caiaphas and Pilate; 19—Crucifixion and Burial; 20—Resurrection and the Commission; 21—Miracle of the Fishes and Jesus Asking Peter for His Love.

[2]Ex. 23:14, 17.

Israelites when in Egyptian bondage. Because Pharaoh would not allow the Jews to make an offering of the first-lings of their cattle, Jehovah smote the first-born of the Egyptians and their cattle.[3] The Passover was celebrated on the 14th of the first month, Nisan, and the Feast of Unleavened Bread followed on the 15th and continued for seven days,[4] but in the New Testament the two Feasts appear to be identified as one,[5] both referring to the days of Egyptian bondage. Great crowds attended this Feast. In the year 63 A. D. the high priest reported to the Procurator Cestius Gallus that 256,500 lambs were slain at that Passover and that 2,700,000 Jews participated in the worship. Women partook of the Feast, but no uncircumcised male was allowed to be present.[6]

Stung by the great indictment that Jesus had laid against the Jewish rulers, they were holding secret conferences, planning for the killing of Jesus; while Judas, already disappointed at the poor prospects for establishing a material kingdom, out of which he looked for gain, and stung by the rebuke that Jesus had given him concerning the waste of the ointment that Mary had poured upon the head and feet of Jesus, was planning to get out of the apostolic band and to make as much by the deal as possible. Judas presented himself at their conferences and they paid him on the spot thirty pieces of silver, equal to about $18.00, which was the price of the ordinary slave.[7]

While these things were going on, Jesus sent two of His disciples into the city to make preparation for the Passover Supper, and instead of naming the house of Mary, the mother of Mark, whose home was the meeting place in the early days of the Church,[8] and where tradi-

[3]Ex. 12:13.
[4]Lev. 23:5, 6.
[5]Mk. 14:1, 12; Lu. 22:1.
[6]Ex. 12:48.
[7]Ex. 21:32.
[8]Acts 12:12.

tion has located the Upper Room, He concealed the meeting place, perhaps for fear that Judas might betray Him there instead of later in the night, and so they were directed to be guided by a man carrying a pitcher of water, which was unusual, for women generally carried the water. The friend yielded to the request, and the guest chamber was put at the disposal of Jesus and His apostles.

According to the Talmud, the supper began with mixing a cup of wine[9] and giving of thanks. Then was set out the bitter herbs, reminding them of the bitterness of Egyptian bondage, and the crushed figs or other fruit mixed with vinegar, reminding them of the clay when their ancestors, in Egyptian bondage, made bricks without straw,[10] and the unleavened bread and the lamb. Then a blessing, and the herbs were dipped into the dish and eaten and a second cup of wine was prepared. Here the head of the house explained the meaning of the Passover, and perhaps in getting their places at the table a strife had been precipitated, and it is presumably at this time that Jesus got up from the table and washed the disciples' feet, which was a courtesy usually done by the servants of the house. It was a striking rebuke to their worldly ambition, and He reminded them that it was "an example" for their imitation, and once we find mention of the practice in apostolic times,[11] which appears to be a mark of hospitality rather than a Church ordinance.

From this, however, feet-washing began to be practiced in some quarters in the fourth century as a perpetual observance among Christians. It is still practiced by some of the priests of the Greek Church; by the Pope, who washes the feet of twelve pilgrims once a year in Rome, and by several Protestant bodies, especially the Dunk-

[9]Lu. 22:17. [10]Ex. 5:7. [11]1 Tim. 5:10.

ards and Mennonites, but in all these cases the feet are carefully washed before they are washed in this observance, which was entirely unlike the circumstances of Jesus washing the disciples' feet. Those hands that had healed the blind and that had touched the dead into life now handled with loving tenderness the soiled feet of all the apostles—even Judas, whose feet were perhaps tired from the errand of betrayal upon which he had so recently gone. It was a lesson in the practice of humility, which is one of the rarest virtues and is so much needed in these days of pride and worldly ambition.

After explaining the meaning of the Passover, the first part of the Hallel was sung, which consisted of Psalms 113-115, and the second cup of wine was passed. Then the head of the house washed his hands, took two loaves of bread, broke one, laid the broken parts upon the whole, gave another blessing, and then dipped the broken piece into the crushed figs, saying, "Blessed be Thou, O Lord God, our Eternal King, who has sanctified us by Thy commandments and commanded us to eat." Then followed the eating of the bread and the herbs and the lamb. Here Judas appears to have gone out, and Jesus foretold the denial of Peter, the forsaking of Him by all of them, and He established a Feast in memory of Himself, which Paul called "the Lord's Supper,"[12] and ever since this memorial supper has been a power in deepening the spiritual life of the believer.

While from the Synoptists it is clear that this was the regular Passover Supper, yet from some expressions in John,[13] Farrar concluded that this Last Supper was not the regular Passover, since it appears to have been eaten the day before the legal date, but John was doubtless using

[12] 1 Cor. 11:20. [13] John 13:1, 29; 18:28.

the expression for the entire week rather than for one day, which was a tendency in the time of Christ and still more so at the time of John's writing his Gospel. The last Passover for Judaism was on Thursday evening, and on Friday Jesus became the Lamb slain for the sins of the whole world.

HIS LAST DISCOURSE TO HIS APOSTLES (13:31-18:1). —These four chapters—14th, 15th, 16th and 17th, and, in fact, beginning with 13:31—are the mountain-tops of inspiration. They are the Holy Place of the Scriptural sanctuary, and the intercessory prayer of the 17th chapter is the Holy of Holies. All these chapters breathe the air of Heaven. *No ordinary man could have given expression to such thoughts; none ever did before; none ever have since.* They stand alone in sublime beauty and exalted heights. They are disclosures of the heart of the religion of Jesus. They furnish one of the mightiest arguments for the inspiration of the Scriptures. God must have been their author.

THE AFFECTION OF JESUS.—Every word in this discourse was a love-throb from the heart of Jesus. More people are familiar with these chapters, especially the 14th, than any other in the Bible, because of the deep affection they breathe for the hungry heart of humanity. In the opening of this discourse He called Himself "the Son of Man," *as if to emphasize that His heart is human in all its affections.* He had been tempted in all points, therefore He was and is touched by human infirmities. He gave them the believer's badge,[14] and three times He directly asked them to believe Him,[15] *as though Himself hungering for their affection.* Forty-four times He referred to God as "Father," besides calling Him by that

[14]John 13:34, 35. [15]John 14:1, 11; 16:31.

term six times in His prayer. Once He called the eleven apostles "little children,[16] which was the only time He ever used this term in speaking to His disciples—*the little children and the Father had never been so brought face to face as then.*

Philip became so amazed he broke into the discourse, saying, "Lord, show us the Father and it sufficeth us," as Moses ages before had said, "Show me, I pray thee, thy glory."[17] Yet when Manoah and his wife saw only an angel of the Lord, he said, "We shall surely die, because we have seen God."[18] Jesus met Philip's request as calmly as He did that of the woman at the well.[19] Spiritual life rests upon faith rather than sight. It is the human vision that longs to see the unknown, which the eye of faith already beholds.

HIS SECOND COMING (14:3, 28).—The mansions are no such places as houses of brick and marble. They are eternal abiding places, and because of the poverty of language there is no term to express their beauty. Christ is now preparing these, and He will return and receive us for that royal "habitation which is from Heaven."[20] It was as much as if, according to Godet, He had said, "If our separation were to be an eternal one, I would have forewarned you; I would not have waited for this last moment to declare it unto you." Only for a little while would He be away; then He would send the Holy Spirit, by whom He would dwell in their hearts through faith, and this Spirit came on the day of Pentecost;[21] later He Himself would return, riding upon the clouds in great glory, which is yet in the future.[22]

[16]John 13:33. [20]2 Cor. 5:2.
[17]Ex. 33:18. [21]Acts 2.
[18]Jud. 13:22. [22]Mt. 24:30; 1 Thess. 4:16, 17; Acts 1:11.
[19]John 4:26.

"I am waiting for the dawning
Of the bright and blessed day;
When the darksome night of sorrow
Shall have vanished far away;
When for ever with the Saviour,
Far beyond this vale of tears,
I shall swell the song of worship
Through the everlasting years.

"I am looking at the brightness
(See, it shineth from afar),
Of the clear and joyous beaming,
Of the "Bright and Morning Star";
Through the dark gray mist of morning
Do I see its glorious light;
Then away with every shadow
Of this sad and weary night.

"I am waiting for the coming
Of the Lord who died for me:
Oh! His words have thrilled my spirit,
'I will come again for thee.'
I can almost hear His footfall
On the threshold of the door,
And my heart, my heart is longing
To be His for evermore."

THE ONE WAY (14:4, 6). — However valuable the ethnic religions may be, none of them possesses a plank that can span the chasm of human guilt. Buddhism, Brahmanism, Moslemism and every other like religion must bring their offerings of "broken and contrite hearts" to Jesus. *He is Himself the truth of all we know of the Father, and consequently is both the* ONE WAY *and the* GIVER *of the one life.* Walking His way is not simply the outward obedience of His commandments, but maintaining a vital union with Him at every cost and conforming to His principles, however difficult may be the task. *To*

follow Him is to be like Him in heart and life, both of which have been shown us in the Scriptures.[23]

GREATER WORKS (14:12).—To many persons the healing of an incurable man was more important than the saving of a soul, and miraculous healing is still sought after in some quarters as being the greatest of works. Jesus did not so regard it, and careful thought will show that He could not have regarded it so. When the seventy returned from their missionary tour rejoicing over their working of miracles, Jesus rebuked them for their short-sightedness, saying, rather "rejoice that your names are written in Heaven."[24]

None of His apostles worked any greater miracles than Jesus, but the salvation of souls was and still is the greatest work in the world. Jesus laid the foundation for this salvation, and at the time of His death perhaps five hundred was the entire number of His disciples.[25] On the single day of Pentecost there were 3,000 persons baptized into Christ,[26] and as the apostles and other disciples were everywhere preaching the Word, thousands were added to the saved.

ASKING IN THE NAME OF JESUS (14:13; 15:16; 16:26).—In the beginning of His ministry, when the disciples asked Him to teach them how to pray, He said unto them, "When ye pray, say 'Father,'[27] or 'Our Father;' "[28] and now at the close of His ministry He Himself prayed, and four times in His prayer He said "Father," referring to His great fatherhood; once He said "Holy Father," referring to His holiness, and once "O Righteous Father," referring to His righteousness.

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[23]Phil. 3:8-14. [26]Acts 2:41; Gal. 3:27.
[24]Lu. 10:17-20. [27]Lu. 11:2.
[25]1 Cor. 15:6. [28]Mt. 6:9.

So much for the address before the Throne of grace; but a new condition was now to come. Hitherto nothing had been asked in the name of Jesus;[29] henceforth all petitions were to be made in His name—not merely saying "in the name of Jesus" or "for Jesus' sake," *but praying from the earth in His stead,* as He had gone into Heaven, just as He would pray if He were here on the earth—praying in faith;[30] praying without vain repetitions;[31] praying out of forgiving hearts;[32] praying earnestly;[33] praying out of obedient living;[34] praying with full commitment of one's ways unto the Lord,[35] and praying according to the Divine will.[36] *This, and this alone, is praying in the name of Jesus*—in no instance controlled by personal interest or personal gain, but first of all for the advancement of the cause of Christ, which has been committed to our care.[37] With our care for His interest first, He will abundantly take care of our interest.[38] "The works that I do in my Father's name" is equivalent to works that I do in my Father's stead—as His representative and by His authority and with His power. Such was prayer henceforth to be to the believer—*addressed to the Father from His redeemed children by the authority and power of Jesus.* Words do not make prayers.[39]

As the prayer is offered in the name of Jesus, *likewise in the name of Jesus the request is granted*—by His power and His authority.[40] *"If ye shall ask anything in my name, that will I do."*[41] They were perplexed,[42] but He assured them that after the descent of the Holy Spirit they

[29]John 16:24.
[30]Mk. 11:24; Jas. 1:5-8.
[31]Mt. 6:7, 8.
[32]Mt. 6:14, 15.
[33]Du. 4:29.
[34]1 John 3:22.
[35]Psa. 37:4, 5.
[36]1 John 5:14, 15.
[37]Phil. 2:21; Col. 3:17.
[38]Mt. 6:33.
[39]Mt. 7:21.
[40]John 16:23; Mt. 28:18.
[41]John 14:14.
[42]John 16:17, 18.

would have no need of confusion, for, said Trench, "Hereafter they shall be so taught by the Spirit as to have nothing further to inquire," and "that whatsoever they shall seek from the Father in the Son's name, He will give it them."

THE OFFICE AND MISSION OF THE HOLY SPIRIT (14: 16, 17, 26; 15:26; 16:7-15).—In this discourse He is four times called the Comforter, from the Latin word *cum,* together, and *fortis,* brave, meaning "one together in bravery," which was Paul's conception when he wrote, "The Spirit also helpeth our infirmity."[43] Three times He is called "the Spirit of truth," because through Him alone truth is given to the human race. Our feelings fail us, as does conscience and human philosophy, but the Spirit has given us the Scriptures, which fail us not. "Men spake from God, being moved by the Holy Spirit."[44] Once He is called "the Holy Spirit," emphasizing His holiness and reminding us that the holiness of human character can be wrought out only by His indwelling.[45] *By the Spirit we put to death the doings of the body.*[46]

Many writers on the Scriptures have called Him by the Greek word *Paraclete,* which is the word translated Comforter, and is from *para,* beside, and *kaleo,* call, meaning "to call to one's side." Out of these terms and definitions it is clearly seen that He is such a helper as was Jesus when personally with His apostles, and so Jesus rightly called Him *"another Comforter"*—Himself a helper, but the Holy Spirit also a helper to us in our brave struggle for victory over sin and death.

Of the Holy Spirit's coming Jesus said that He would come by His request—"I will pray the Father,"[47] and He

[43]Ro. 8:26. [45]Ro. 8:13. [47]John 14:16.
[44]2 Pet. 1:21. [46]Ro. 8:13.

will be sent by His authority—"I will send Him unto you,"[48] but that He would come from the Father—"I will send Him unto you from the Father, even the Spirit of truth, which proceedeth from the Father."[49]

His coming depended upon Jesus' going—"If I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you."[50] Before this the Holy Spirit had been given to believers for special service, but from the day of Pentecost[51] the Holy Spirit was given to all believers, and, as Alford said, the gift of the Spirit "is something totally distinct from anything before that time."

It was best for Christ to go away that the Spirit might come—"It is expedient for you that I go away."[52] Jesus in His bodily and visible presence, controlled by human limitations, could only be in one place at one time. When He was with His disciples in Galilee He could not be with other disciples in Judæa, as now when He was with His disciples in Baltimore He could not be with other disciples in New York or London, but under the ministry of the Holy Spirit it is entirely different. There are no human limitations. By the Spirit He is with all His disciples in all places and at all times,[53] so that "the dispensation of the Spirit is a more blessed manifestation of God than was even the bodily presence of the risen Saviour." It is the spiritual presence of Jesus—"I will not leave you orphans; I come unto you."[54]

In His coming He would not speak by His own authority—"He shall not speak from Himself, but what things soever He shall hear, these shall He speak."[55] As Jesus declared that all of His authority came from the Father, whom He sought to reveal, so the source of the Spirit's

[48]John 16:7. [50]John 16:7. [52]John 16:7. [54]John 14:18.
[49]John 15:26. [51]Acts 2:8. [53]Mt. 28:20. [55]John 16:13.

authority was with the Father, and the Spirit seeks to bring the believer into fellowship with the Father.

He was to speak of Jesus, who is the one theme of the Scriptures—"He shall glorify me, for He shall take of mine and shall declare it unto you."[56] Attention drawn to the Church, rather than to Christ, which is so common in this day, if not really characteristic of this day, proves that it is not the work of the Holy Spirit. The magnifying of Christ is the office of the Spirit. He does not add to anything that Christ has done or said—He simply receives it and interprets it. Said Jesus, *"He shall bear witness of me."*[57]

He was to both teach and guide—"He shall teach you all things,"[58] referring to the needs of the untaught human heart, and "He shall guide you into all the truth,"[59] referring to the needs of our pilgrimage through this unknown world.

He was to recall the past and foretell the future—"He shall bring to your remembrance all that I said unto you,"[60] referring to the ground for the inspiration of the Scriptures, and "He shall declare unto you the things that are to come,"[61] referring to the New Testament prophecy as recorded in both the Epistles and the Apocalypse. He would strengthen their faith on the one hand and brighten their hope on the other.

Of His work in the world, Jesus said that the world cannot receive the Holy Spirit[62] because the god of this world, who is Satan, has blinded the minds of the unbelieving.[63] "Except one be born anew, he cannot see the Kingdom of God,"[64] and further, "The natural man receiveth not the things of the Spirit of God, for they are

[56]John 16:14. [59]John 16:13. [62]John 14:17.
[57]John 15:26. [60]John 14:26. [63]2 Cor. 4:4.
[58]John 14:26. [61]John 16:13. [64]John 3:3.

foolishness unto him, and he cannot know them, because they are spiritually examined."[65] Only the believer can receive the Holy Spirit,[66] but by the Holy Spirit *the world is convicted of sin*—the sin of their unbelief in wandering away from God, *of righteousness,* of the absolute righteousness of Jesus as the only Saviour; *and of judgment*—the judgment respecting Satan, who has been defeated in both the death and the resurrection of Jesus, and whose principles, contrasted with those of Christ, have been proven false and unsatisfying to the human soul, and who will be finally cast away, and all his servants with him, in the final judgment. This office and mission of the Holy Spirit, that began so magnificently on the day of Pentecost, has continued to this day, and will continue until "this Gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations, and then shall the end come."[67]

JUDAS, NOT ISCARIOT (14:22).—In both Matthew[68] and Mark[69] he is called Thaddæus; in Luke[70] and Acts[71] he is called Judas, the son of James. Three of the apostles bore the name Judas—one Judas was called Iscariot; another Judas, to distinguish him from Iscariot, was called Thomas, meaning "the twin," and still there was another Judas, who was called Thaddæus, meaning "the courageous." Only once did he figure in the Gospel story, and that was when he interrupted Jesus in the discourse of the Upper Room, showing that his idea of the coming Kingdom was like that of the other apostles, namely, a temporal affair ruling independently of Rome.

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[65] 1 Cor. 2:14.
[66] John 14:17; 1:12; Acts 2:38.
[67] Mt. 24:14.
[68] Mt. 10:3.
[69] Mk. 3:18.
[70] Lu. 6:16.
[71] Acts 1:13.

THE PEACE OF JESUS (14:27).—This is the fruit of the Spirit.[72] Jesus bore an inward calmness, irrespective of the fierce storms that beat against Him, and He promised this Divine serenity to His disciples, which they received, as was proven by the after conduct of Peter, John, Stephen, Paul, Silas and others under fierce persecution.[73] Jesus is the Prince of Peace, and peace is one of the chief marks of a citizenship in His Kingdom—*it belongs to every disciple of Jesus*—peace with the Father, peace among ourselves and peace amid the vexing circumstances of life—a heavenly calmness that will not yield to the fury of human passion. It was a beautiful benediction—*the good-bye of Jesus to His apostles.*

THE PRINCE OF THIS WORLD (14:30).—Three times John used this term in referring to Satan,[74] who is also called "the prince of the powers of the air"[75] and "the god of this world."[76] Concerning his coming, in Luke Jesus said, "I beheld Satan fallen as lightning from Heaven."[77] In this discourse He said, "The prince of this world cometh and hath nothing in Me;" in the Apocalypse John wrote on Satan's being cast out of Heaven, "Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time."[78] He was on the earth already, but henceforth his power was to be limited to the earth, and finally he will be cast out forever.[79]

He had no use for Jesus, since Jesus resisted every temptation and refused to pay allegiance to him, so he be-

[72]Gal. 5:22; Ro. 8:6.
[73]Acts 4:19; 5:41; 7:59, 60; 16:25.
[74]John 12:31; 14:30; 16:11.
[75]Eph. 2:2.
[76]2 Cor. 4:4.
[77]Lu. 10:18.
[78]Rev. 12:12.
[79]Rev. 20:1-10.

came the crucifier of Jesus and the persecutor of His saints.[80] Paul said, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil; for our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."[81]

ABIDING IN CHRIST (15: 1-10).—Among the magnificent decorations on Herod's Temple was a beautiful wreath of golden vines over the gateway. It attracted the attention of the Roman soldiers on first entering the city, and they concluded that the Temple was sacred to Bacchus; but this was a Jewish emblem reaching back through many centuries, first symbolizing Israel,[82] and later among the rabbis it was a symbol used for the Messiah. The memory of this may have been in the mind of Jesus, or the presence of the wine at the Passover may have suggested this figure.

This holy relationship is as close and vital as that of the branch to the vine. He means individual believers, not religious denominations. Paul said, "Know ye not that your bodies are members of Christ?"[83] *The believer is a part of Christ as truly as the arm is a part of the body.* As the sap of the vine nourishes the branches, the life of Christ nourishes our spiritual being.

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[80] Rev. 12: 10.
[81] Eph. 6: 11-13.
[82] Psa. 80: 8, 14; Hos. 10: 1.
[83] 1 Cor. 6: 15.

George Herbert well said,—

"Lord, Thou art mine, and I am Thine,
If mine I am; and Thine much more,
Then I or ought, or can be mine.
Yet to be Thine, doth me restore;
So that again I now am mine,
And with advantage mine the more.
Since this being mine, brings with it Thine,
And Thou with me dost Thee restore.
If I without Thee would be mine,
I neither should be mine nor Thine."

The Father cultivates the vineyard. We are fellow-workers with Him by yielding to Him.[84] The fruit of the vine is the fruit of the Spirit.[85] A fruitless, withered branch is valueless to a vine as well as a fruitless life is to Christ. Its continuance is hurtful to the vine, and a careful vine dresser removes it, as the Father removes the fruitless and withered branch from Christ. The Scriptures are the instrument by which the Father cleanses the souls of men. It should be a morning and evening bath to every believer.

Abiding in Christ is not a conditional promise, but it is rather a twofold call to the soul—*let Christ abide in you and you abide in Him.* Obey His commandments, bear the fruit of His Spirit, and your abiding is accomplished. *The believer has his citizenship in Heaven.*[86] Abiding is from the Anglo-Saxon word *abidan,* implying a short stay, waiting expectantly for our permanent habitation which He is preparing. Our abiding in Christ is our earthly stopping place. *To be out of Christ is to be away from home; to be in Christ is to be at home.* Wrote Henry Francis Lyte,—

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[84] 1 Cor. 3 : 9. [85] Gal. 5 : 22, 23. [86] Phil. 3 : 20.

"Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou who changest not, abide with me.

"I need Thy presence every passing hour;
What but Thy grace can foil the tempter's power?
Who, like Thyself, my guide and stay can be?
Through cloud and sunshine, O abide with me!"

THE FRIENDS OF JESUS (15: 11-17).—This is a term of unusual sweetness. In human society love is instant; friendship is of growth—*Jesus had been with these men for several years.* Love is blind to the faults in the object of its affection; friendship sees the faults and seeks to correct them, that the faulty one may be more worthy of friendship—*Jesus was the Teacher of the eleven.* Love is selfish, for in seeking the object of its love it seeks its pleasure, and, if denied, it becomes bitter; friendship likewise seeks the object of its affection, but is disinterested in receiving a return and knows no limit to its sacrifice—*Jesus did not lay down His life on the Cross merely, but throughout time and eternity as well.* Love writhes in agony when slighted; friendship has pity for the wrong-doer—*although forsaken by all His apostles, Jesus showed pity for them on the very first day of His resurrection.*

Love is found in all stations of society; friendship cannot exist in one of ordinary stamp; the after-service of the eleven proved them to have been the manliest of the human race. Love is capricious and deserts; friendship is stable and stands the fiercest storms—*the apostles counted not their lives dear unto them, but laid them down for Him as He had laid His down for them.* They were friends of Jesus.

Friendship is slow in its growth. It belongs to mature years and requires time, congeniality, likeness of purpose

and lofty minds. Said Emerson, "A friend is a person with whom I may be sincere, before whom I may think aloud." Surely Jesus had done this with these apostles. The first use of this term between man and Deity was of Abraham, who was called "the friend of God."[87]

PERSECUTIONS FORETOLD (15:18-21; 16:1-4, 33; 17:14).—When the Thessalonian Christians complained of their hardships Paul wrote them, "Let no man be moved by these afflictions, for yourselves know that hereunto we are appointed. For verily when we were with you we told you beforehand that we are to suffer affliction."[88] Peter and John on being publicly beaten rejoiced "that they were counted worthy to suffer dishonor for the Name."[89] It is further said, "If ye are without chastening, whereof all have been made partakers, then are ye bastards and not sons."[90] Paul enumerated some of his hardships and persecutions with joy—imprisonments, five times publicly whipped, three times beaten with rods, once stoned, three shipwrecks, perils from robbers, Jews, Gentiles and false brethren, sufferings attending his poverty and his anxiety for the Churches.[91]

Old soldiers from the battlefield, with empty sleeves and wounded bodies, have related their sufferings and dangers, without a thought of embitterment against the government they served. Were they to be soured, as Christians sometimes become amid their hardships and ill-treatments, they would be classed with deserters and traitors. *Hardships are marks of honor.* Said Paul, "It hath been granted in the behalf of Christ not only to believe on Him, but also to suffer in His behalf."[92]

[87] Jas. 2:23.
[88] 1 Thess. 3:3, 4.
[89] Acts 5:41.
[90] Heb. 12:8.
[91] 2 Cor. 11:18-30.
[92] Phil. 1:29.

Said Horatius Bonar,—

"'Tis first the true and then the beautiful,
Not first the beautiful and then the true;
First the wild moor, with rock and reed, and pool,
Then the gay garden, rich in scent and hue.

"'Tis first the good and then the beautiful,
Not first the beautiful and then the good;
First the rough seed, sown in the rougher soil,
Then the flower-blossom, or the branching wood.

"Not first the glad and then the sorrowful;
But first the sorrowful and then the glad;
Tears for a day; for earth of tears is full,
Then we forget that we were ever sad.

"Not first the bright, and after that the dark,
But first the dark, and after that the bright;
First the thick cloud, and then the rainbow's arc,
First the dark grave, then resurrection-light.

"'Tis first the night—stern night of storm and war—
Long night of heavy clouds and veiled skies;
Then the far sparkle of the Morning-star,
That bids the saints awake and dawn arise."

THE PRAYER OF JESUS (17).—The prayer commonly called "The Lord's Prayer"[93] was never prayed by Jesus, but was taught by Him to His disciples, and so it is more properly called "the disciples' prayer." The discourse of the Upper Room closed with the mightiest prayer in sacred literature, and this is rightly and distinctively "The Lord's Prayer." Out of that holy conversation, face to face with His eleven apostles, covering several hours, He turned to the Father with a petition unsurpassed in sublime thought and a holy encircling of His apostles and believers through all ages, until one feels that the very light of Heaven has set a halo upon the brow of every disciple of

[93] Mt. 6:9-13.

Jesus. Our High Priest was indeed officiating in the Holy of Holies.

He first prayed for Himself (17: 1-8), then for His apostles (9-19), and then for all believers in Him throughout all ages (20-26).

He announced to the Father that the hour had come for the sacrifice of Himself for the world's sin, and He asked the Father to glorify Him—*to enable Him to show forth the character of the Father in His trial, His sufferings and His resurrection.* He had done this in His ministry, and claimed the abiding glory for the climax of His humiliation. He defined life eternal as the knowledge of the Father and Himself. While praying for His apostles He excluded any petition for the world, although later in the prayer He prayed "that the world may believe that thou didst send me," and on the Cross He prayed for the world.[94] Said Luther, "The most He asked for the world is that it may be converted, not that it may be sanctified or kept."

The believer is born from above and is spiritually like Jesus. The origin of both his life and the life of Jesus is from the Father, and so the believer is not of the world, as Jesus was not of the world, but his mission in the world is to serve, as was the mission of Jesus. The believer is sanctified by appropriating the Scriptures to his daily life, just as Jesus was sanctified by absolute obedience to the Father's word—*identity of origin, mission and character.*

He prayed for oneness among His apostles, but especially among those who would believe on Him through their word—*a union among believers as close and as vital as that between Himself and the Father, and also a perfect union with the Father*—controlled by His Word and

[94] Lu. 23: 34.

guided by His Spirit. Said Paul, "Till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ."[95]

Factions in local Churches and denominationalism in the Church generally is directly opposed to this prayer, and every apology for their existence is both disloyal to Jesus and immoral in the great work of the world's salvation. By dissensions families and nations have been brought to ruin. Jesus said, "Every kingdom divided against itself is brought to desolation."[96] The millions of members in the Roman and Greek communions are opposed to each other, and at the same time regard the Protestants as not holding to the true faith, and consequently not citizens of the Kingdom of Jesus Christ; on the other hand, the Protestants are divided into several hundred denominations throughout the world, with their separate leaders and organizations, and some of the bodies are as bitter and antagonistic against each other as Catholics and Protestants, and many of the Protestants regard those members of the Roman and Greek communions, as the mem bers of the Roman and Greek communions, do them, namely, utterly unorthodox and without citizenship in the Kingdom of Christ.

The condition is scandalous and should be a matter of personal shame to every disciple of Jesus, irrespective of his creed or denomination. *The badge of Christian discipleship has been lost,*[97] *and no sadder sight stretches out beneath the skies than our divided Christendom.* Said Alexander Campbell: "Nothing is essential to the conversion of the world but the union and co-operation of Christians; nothing is essential to the union of Christians but

[95]Eph. 4: 13. [96]Mt. 12: 25. [97]John 13: 34, 35.

the apostles' teaching or testimony. Or does He choose to express the plan of the self-existent in other words? Then he may change the order and say, the testimony of the apostles is the only and all-sufficient means of uniting all Christians; the union of Christians with the apostles' testimony is all-sufficient and alone sufficient to the conversion of the world. Neither truth alone nor union alone is sufficient to subdue the unbelieving nations, but truth and union combined are omnipotent. They are omnipotent, for God is in them and with them, and has consecrated and blessed them for this very purpose."

The prayer began with a vision of the Cross, but it ended amid declarations of victory. He moved from His Passion without doubt or hesitancy to the triumph over death and the final victory over the world. He looked back into the eternity past—"for Thou lovedst me before the foundation of the world"—and He looked forward to the unending friendships of His heart—"that the love wherewith Thou lovedst me may be in them and I in them." Then, singing the second part of the Hallel,[98] they went down from the Upper Room, through the deserted midnight streets and passed over the brook Kidron into the garden of Gethsemane.

[For the arrest and trial, see Mt. 26:36; 27:31; for the crucifixion and burial, see Mk. 15:20-47; for the resurrection and His appearance to His disciples, see Lu. 24.]

Father, Thou has shown me wonderful things out of Thy Word. Thou hast allowed me to share some of the experiences of the Upper Room. Thou hast set me in a new position—my relationship to Thee is closer and more blessed than I knew. Thy Holy Spirit hath made me Thy child, and taken my otherwise fruitless life and made it

[98] Psa. 116-118.

the ground tilled by Thy hand. Grant to me such peace of soul that I may be calm amid all vexation, that I may find my highest joy in abiding in Christ, that I may be called by Thee *Thy friend* and may live in a conscious oneness both with Thee and all who love Thee in sincerity. Have mercy upon Thy divided Church and heal the breach for Jesus' sake, that the world may believe that Thou didst send Him. Amen.

QUESTIONS.

1. Familiarize yourself with the passages of Scripture at the beginning of this chapter. 2. What the title and limit of this division? 3. Name the chapters of this division. 4. Give an account of the draught of fishes. 5. What of the first five chapters of this division? 6. Explain the Jewish Passover. 7. What of the plans of the Jewish rulers, of Judas and of Jesus? 8. What of Zachariah's prophecy concerning the sale of Jesus (Zech. 11:12, 13)? 9. What of the order of service at the Passover? 10. What of Christ as our Passover (I Cor. 5:7; I Pet. 1:19)? 11. What new commandment did Jesus give (13:34, 35)? 12. What of the last discourse of Jesus? 13. What of His affection? 14. What of His second coming? 15. What of the one way? 16. How greater works than Jesus? 17. Explain what it is to pray in the name of Jesus. 18. What is the highest test of love (14:15, 21, 23; 15:10)? 19. What of the names of the Holy Spirit? 20. What of His coming? 21. What depended upon His coming? 22. Explain why it was best for Christ to go away. 23. What was the source of His authority? 24. Of whom was He to speak? 25. What of His being a guide and teacher? 26. What of His recalling the past and foretelling the future? 27. Explain fully His office and mission to the world. 28. What of Judas, not Iscariot? 29. What of the peace of Jesus? 30. What of the prince of this world? 31. What of abiding in Christ? 32. What is the fruit of the Spirit (Gal. 5:22, 23)? 33. What of the friends of Jesus? 34. What of persecutions and hardships? 35. Explain fully the prayer of Jesus. 36. Give John's account of the arrest and trial (18:1-19:16). 37. Give John's account of the crucifixion and burial (19:17-42). 38. Give John's account of His resurrection and manifestation to His disciples (20, 21). 39. What is your prayer amid these thoughts of the Upper Room?

ACTS.

I. From the Ascension of Jesus to the Descent of the Holy Spirit and the Planting of the Church in Jerusalem.—1:1-8:3.

"Ye men of Galilee, why stand ye looking into Heaven? This Jesus, who was received up from you into Heaven, shall so come in like manner as ye beheld Him going into Heaven."—*The Angels of the Ascension to the Apostles* (1:11).

"Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath poured forth this, which ye see and hear."—*Peter on the Day of Pentecost* (2:33).

"Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."—*Peter on the Day of Pentecost* (2:38).

"In none other is there salvation: for neither is there any other Name under heaven, that is given among men, wherein we must be saved."—*Peter in his First Speech Before the Sanhedrin* (4:12).

"We must obey God rather than men."—*Peter in his Second Speech Before the Sanhedrin* (5:29).

"Lord, lay not this sin to their charge."—*Stephen's Prayer for his Murderers* (7:60).

ACTS.

I. From the Ascension of Jesus to the Descent of the Holy Spirit and the Planting of the Church in Jerusalem.—1:1-8:3.

The Book.—Among all the books of the Bible this is the most important book concerning conversion. The Old Testament tells us of God's mercy and man's sin; the Gospels tell us of God's gift of Jesus to save mankind, and the Acts tells of how man accepts the gift and is saved. It is the only book in which the question, "What must I do to be saved?" is asked and three times definitely answered, according to the circumstances surrounding the question,[1] and, therefore, it is at once the book of the first

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Markings.—Undermark, 1:4, 8, 14; 2:1, 4, 16, 33, 36, 47; 3:12; 4:8, 19; 5:14, 19, 20, 29; 6:3, 4; 7:51; also undermark the words "former treatise" in 1:1; "through the Holy Spirit" in 1:2; "forty days" in 1:3; "he was taken up" in 1:9; "upper chamber" in 1:13; "hundred and twenty" in 1:15; "Matthias" in 1:26; "Peter" in 2:14; "approved of God" in 2:22; "God raised up" in 2:24; "David" in 2:25; "had all things common" in 2:44; "a certain man" in 3:2; "Peter" in 3:4; "In the name of Jesus Christ of Nazareth, walk" in 3:6; "Jesus" in 3:13; "by faith" in 3:16; "Moses" in 3:22; "Samuel" in 3:24; "Sadducees" in 4:1; "in ward" in 4:3; "Jerusalem" in 4:5; "threaten them" in 4:17; "all things common" in 4:32; "Barnabas" in 4:36; "Ananias and Sapphira" in 5:1; "jealousy" in 5:17; "Gamaliel" in 5:34; "beat them" in 5:40; "widows were neglected" in 6:1; "disciples multiplied" in 6:7; "Stephen" in 6:8; "false witnesses" in 6:13; "he said" and "Abraham" in 7:2; "Isaac" and "Jacob" in 7:8; "patriarchs" and "Joseph" in 7:9; "Moses" in 7:20; "Joshua" and "David" in 7:45; "Solomon" in 7:47; "Saul" in 7:58; "great persecution" in 8:1.

Mark, 1:5, 7, 13, 16; 2:2, 3, 6, 17-21, 31, 39, 41, 42; 3:26; 4:4, 31; 5:3, 9, 11, 32, 42; 6:10, 15; 7:6, 7, 14, 34, 55; 8:3.

[1]Acts 2:38; 16:30, 31; 22:10, 16.

importance in leading the unsaved to the Saviour; but, strange to say, it is the least studied of all the books of the New Testament, and this is doubtless the explanation for so many different ways in directing persons to the Saviour. The Divine model has unintentionally been ignored for centuries, and only in recent years have believers been getting back to it. Chrysostom of the fifth century, when believers had already begun to depart from the apostolic models of conversions, complained that the book of Acts was not read much in his day, and he said, "There are many who do not even know that this book is in existence, or who can state the name of the author."

It is a book of thrilling interest, giving in graphic detail some of the history of the first thirty years of the Christian Church. *It is a kind of appendix to the Gospels.* There are four biographies of Jesus; this is the one history of the period following His ascension and the estab-

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Personal mark, 1:11; 2:38; 3:19; 4:12; 5:41; 7:60.

Mark with the cross, 1:3, 16; 2:23, 31, 36; 3:15, 26; 4:2, 10, 28; 5:30; 7:52.

Mark with the cross crowned, 1:11; 3:20.

Mark with P, meaning prayer, 1:14, 24; 2:42; 4:24; 6:6; 7:59, 60.

DIVISIONS.—This book is divided as follows: I. From the Ascension of Jesus to the Descent of the Holy Spirit and the Planting of the Church in Jerusalem, 1:1-8:3; II. The Planting of the Church in Samaria and Judæa, 8:4-12:25; III. The Planting of the Church Among the Pagans, 13:1-21:16; IV. Paul's Five Years' Imprisonment and His Five Defenses, 21:16-28:31.

The names of the chapters of the first division: 1—The Ascension and the Upper Chamber; 2—The Descent of the Holy Spirit and the First Gospel Sermon; 3—Peter and John Cured a Lame Man and the Second Gospel Sermon; 4—Peter and John Were Threatened Before the Sanhedrin and They Prayed for Boldness; 5—Ananias and Sapphira Slain for Lying, and Peter and John Beaten Before the Sanhedrin; 6—Seven Deacons Chosen and Stephen Brought Before the Sanhedrin; 7—Stephen's Defense and Death; 8—Great Persecution and a Samarian Sorcerer Repented and an Ethiopian Eunuch Baptized.

lishing of Christianity upon the earth, and is the only historical record of that period.

It begins with the ascension of Jesus, makes record of the descent of the Holy Spirit, gives the first Gospel sermons, the manner of entrance into the Church, as well as the manner of disseminating the Gospel throughout Palestine and the Pagan world, relates the hardships attending the believers, and especially those who dared to preach Jesus and the resurrection from the dead, touching a little on Church government and recognizing the leadership of the Holy Spirit, under whose personal ministry the Church was kept and beautified. Without this book we would have little knowledge of the establishing of Christianity and its methods of work as divinely directed.

Its title is somewhat misleading. It is not *all* the acts of *all* the apostles. Only once are all the apostles mentioned in it; a brief account is given of the martyrdom of James; John appears on three occasions; but Peter is the center of the first half of the book and Paul of the latter half, and Stephen, Philip and Barnabas, non-Apostolic men, are the next in prominence. It is simply "The Acts" in the Sinaitic manuscript, which was a common term for writings of this character in the first centuries. In another ancient manuscript it is called "Acts of Apostles," and in another, "Way of Acting of the Apostles," and in still another, "The Acts of the Holy Apostles"—all these titles being given by some other than the author.

Plumptre called it "The Gospel of the Holy Spirit," because it records the beginning of the Holy Spirit's personal ministry on earth and gives mention of His name more frequently than in any other book of the Bible. It is a text-book of Christianity, for it deals practically with the great problem of salvation and gives an account of

the growth of the Church and its manner of extension throughout the world. It is in no sense, however, a book of systematic theology; "the supposed finding of it anywhere," said Joseph Parker, "has been the heaviest cross that the risen Christ has had to carry and the greatest hindrance to the extension of His reign."

It is a book of beginnings—first general work of the Holy Spirit, first Gospel sermons, first converts to Christianity, first Christian baptisms, first apostolic miracles, first persecutions against Christians, first ecclesiastical organization, first Christian martyr, first Gentile converts, first Christian council and first missionary journey.

It is the book of conversions, for it not only tells how converts to Christianity were made, but it gives many by name, and states that the result of the first day's preaching was 3000 souls, and two chapters after it is affirmed that the number of men who had become Christians had reached 5000, and on through every chapter the one theme is conversion to Christ.

It is a book of missions, for it tells us that among the earliest movements the disciples and apostles went first throughout Palestine preaching the Word, and later through Asia Minor into Europe, adding souls to Christ in every place they visited. The programme of the book, if not of all Christianity, is announced in 1:8: *"Ye shall receive power when the Holy Spirit is come upon you; and ye shall be my witnesses, both in Jerusalem and in all Judæa and Samaria, and unto the uttermost part of the earth."*

It is a book of persecutions, for at the very outset Peter and John were called before the Sanhedrin and warned, then beaten, and later Stephen and James were martyed. Peter was cast into prison with the purpose of being killed,

and Paul's whole life was one continual martyrdom—five times publicly whipped with thirty-nine lashes each time, three times beaten with rods, once he was stoned until it was thought he was dead, five years he was kept in prison, besides ill-treatment from Jews and Gentiles and false brethren.

It is the book of Christianity in action and it should be studied with the greatest care, especially by those who desire to be soul-winners for Christ, for there is no book like it in the world.

ITS AUTHOR AND DATE.—Its authorship has been unanimously assigned to Luke from its first appearance. Even Renan said, "This has been a conclusion which has never been seriously disputed." Irenæus, Tertullian, Clement of Alexandria and Polycarp quoted from it and recognized the Lucan authorship. In writing the Gospel Luke gave an account of the life and preaching of Jesus; in writing the Acts he gave an account of the planting and spreading of the religion of Jesus. Like the Gospel of Luke, it is addressed to Theophilus, who was some prominent believer, or a term applied to all believers in general, meaning "lover of God," but of this we have no positive knowledge.

Although Luke's name is mentioned only three times in the New Testament,[2] yet, as said Farrar: "To few since the world began has it been granted to render two services so immense as those which have been rendered by Saint Luke in his Gospel and the Acts of the Apostles. In the one he has given us the most exquisite and perfect sketch of the Saviour of mankind; in the other he has enabled us to watch the dawn of the Gospel which the Saviour preached as it broadens gradually into the boundless day.

[2]Col. 4:14; 2 Tim. 4:11; Phi. 24.

In his earlier work Saint Luke had many predecessors, and his task was to sift the material which they had presented and to combine them with all that he had been able to learn by personal inquiry. In his second work he was at once an historian and in great measure an eye-witness, and he took no small part in the events which he narrates."

In the first part of the book and up to 16:10 Luke speaks in the third person, but after that time he frequently uses the term "we," and the following passages are called the "we sections": 16:10-17; 20:5-15; 21:1-18; 27:1-28:16, which appears to show that Luke first joined Paul at Troas and was with him at Philippi, where he remained for a while, and later joined Paul again, possibly in Macedonia, and from that time to Paul's imprisonment in Rome Luke appears to have been his constant companion.[3]

During Paul's two years' imprisonment at Cæsarea Luke had the opportunity to gather from Philip and Cornelius those records in the book of Acts that refer to these men, who were still living in Cæsarea, and also, being in Judæa, to get an accurate account of the ascension of Jesus, the descent of the Holy Spirit and the first planting of the Church, and, Paul having the leisure of a prisoner awaiting trial, to get directly from him an account of his conversion and other experiences, as presented in the book of Acts, all of which is reasonable and very likely. The closing part of the book was doubtless added in Rome, covering in all a little over thirty years, counting from the ascension, which, according to Ramsay, was in the year 30 A. D. to the close of his two years' stay in Rome, about 62 or 63 A. D. The book of Acts was completed some time

[3] Acts 20:5-15; 2 Tim. 4:11.

between that date and 70 A. D., although some authorities place its authorship after 70.

The lessons of this first division are as follows:

The Believer is a Continuation of the Life of Jesus on Earth, and so the book of Acts tells a part of the earthly life of Jesus and the result of the life of Jesus in the lives of believers. Said G. Campbell Morgan, "The book of Acts is a history of the deeds of Christ by the Holy Spirit through His people." Just as Jesus lived the ideal life, so the life of the ideal believer is expressed in Paul's words, "It is no longer I that live, but *Christ liveth in me;* and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave Himself up for me."[4] Matthew closed his Gospel with these words of Jesus, "Lo, I am with you always, even unto the end of the world," and Luke affirmed throughout the book of Acts that the presence of Jesus is with the believer, as his daily joy and abiding glory.

Waiting for the Power (1:1-8).—With the death of Jesus all idea of the earthly kingdom of Israel passed away; after His resurrection that hope revived, and the apostles came to Him with the inquiry concerning the restoration of the kingdom of Israel, indicating that while many changes had occurred in Jesus, their conception of the coming Kingdom was unchanged and faulty. The answer of Jesus implied that it was unimportant for them to know the times, *referring to the ages,* or the seasons, *referring to the processes of development;* but the important thing was for them to wait until they received the power of the Holy Spirit, so that not only might they have proper conceptions of the coming Kingdom, but they would have the power to work miracles and to preach the

[4]Gal. 2:20.

Gospel correctly and boldly and the power to bear hardship and persecutions.

Their first commission was to "the lost sheep of the house of Israel,"[5] but after the resurrection it is "make disciples of all the nations;"[6] and now the programme was, "Tarry ye in the city until ye be clothed with power from on High,"[7] and then witnessing in Jerusalem, Judæa, Samaria and unto the uttermost part of the earth.[8] Before the inauguration of this mighty plan, which is still in operation, it was necessary for Divine equipment, and *these men waiting for the power* was as important a part of their work as being witnesses of the death and resurrection of Jesus. They were incompetent then, but after receiving the power, they became thoroughly competent, and the redemption of the lost race through Jesus Christ became the greatest work of the ages.

THE ASCENSION (1:9-11; Mk. 16:19; Lu. 24:50, 51). —Of the Gospels only Mark and Luke make mention of the ascension. In John's record Jesus foretold it,[9] and, by Mary Magdalene, He sent an announcement of it on the day of His resurrection to His apostles.[10] In the Acts Luke gives the fullest account that we have of it, and Paul names it as one of the great facts in the plan of redemption.[11]

Forty days after His resurrection, and unobserved by passers-by, Jesus ascended from the Mount of Olives while He was blessing His apostles, and passed behind the cloud-curtain to the right hand of the Father. *He had completed His work on earth*[12] *and He was then ready to enter upon His work in Heaven.*[13] The veil of the Temple, which was torn from top to bottom at the time

[5]Mt. 10:6. [8]Acts 1:8. [11]Eph. 4:8-10.
[6]Mt. 28:19. [9]John 6:62. [12]John 17:4.
[7]Lu. 24:49. [10]John 20:17. [13]John 14:2.

of His crucifixion, was needed no more. It had for centuries separated the Holy and Most Holy Places. The high priest once a year passed behind the veil, and in that sacred chamber before the Shekinah he made atonement for the sins of the people, but these types were now fulfilled.

The veil of the Temple was a type of the cloud-curtain in the sky, and Jesus had become the High Priest of mankind. Passing behind the true veil, He pleaded the merits of the great Sacrifice as our eternal Atonement. Said the writer of the Epistle to the Hebrews: "Christ having come a High Priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through His own blood, entered in once for all into the Holy Place, having obtained eternal redemption. For if the blood of goats and bulls and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without blemish unto God, cleanse your conscience from dead works to serve the Living God?"[14]

We need not—we cannot—locate Heaven geographically, but *Jesus is there in His glorified humanity*—a spiritual body, which no human hand can touch, but real and glorified. He has carried our humanity above angels, and He is seated there on the right hand of the Father.[15] He prayed for and obtained the Holy Spirit, whom He sent to dwell in us.

In the Temple service on the Day of Atonement the high priest came from behind the veil at eventide of the

[14]Heb. 9:11-14. [15]Heb. 10:12; 1 Pet. 3:22.

same day. When Jesus ascended and passed behind the true veil two angels were standing on the earth side of the veil as angels stood about His broken tomb on the morning of the resurrection, and these said, "Ye men of Galilee, why stand ye looking into Heaven? *This Jesus who was received up from you into Heaven shall so come in like manner as ye beheld Him going into Heaven.*" His first coming was in humiliation; His second coming shall be in power and great glory, riding upon the clouds of heaven.[16]

To have yielded to Satan's temptation and thereby escaped the Cross, and to have lived here on the earth, would have been defeat. In triumph He arose from the dead; in triumph He ascended to the Father, and He now waits the fullness of time, when, in triumph, He will return to the earth.

The rightful attitude is not gazing into the heavens, but going about faithfully serving Christ, "looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ."[17] The returning of Christ "in like manner," from behind the cloud-curtain is the crowning event of our redemption. There is more Scripture in the New Testament bearing on His second coming than in the Old Testament bearing on His first coming. Massillon affirmed that "in the days of primitive Christianity it would have been deemed a kind of apostasy not to sigh for the return of the Lord."

The rightful position is for man's countenance to be elevated, to beam with expectation. When Cain sinned it is significant that Jehovah asked of him, "Why is thy countenance fallen?"[18] *Jesus came to restore the uplook.* His passing behind the cloud-curtain and the angel's

[16]Mt. 24:30, 31; 26:64. [17]Tit. 2:13. [18]Gen. 4:6.

assurance set mankind again for the first time in its rightful attitude—"looking for the blessed hope." Said Jesus, "Look up, and lift up your heads: because your redemption draweth nigh."[19] Sin has made our countenance fall, but the righteousness of Jesus has given us hope and turned our vision toward Heaven.

THE UPPER CHAMBER (1:12-14).—It is likely that this was the same Upper Chamber where Jesus ate the Last Supper with His disciples,[20] where He met them twice after His resurrection from the dead,[21] and where a few years later many believers were assembled praying for Peter's deliverance from prison;[22] and so the house of Mary, the mother of Mark, furnished a general meeting place for Jesus and His disciples, both before and after His resurrection, and in this it remains to all ages as a beautiful example of hospitality.

For the fourth and last time the list of the apostles is given;[23] for the last time Mary, the mother of Jesus, is mentioned, and there is no intimation of any adoration being given to her, either then or later; and for the first time it is stated that His half-brothers, James, Joseph, Simon and Judas, and perhaps His half-sisters, are identified with the believers.[24] This is the last time that there is any reference to that splendid company of women who ministered to Jesus—Mary Magdalene, Mary the wife of Cleopas, Salome the mother of James and John, Joanna the wife of Chuza, Susanna and others. While the Upper Chamber appeared to have been their headquarters, and will ever linger with us as the place of delightful communion, Luke closed his Gospel by saying, "They were

[19]Lu. 21:28.
[20]Mk. 14:14.
[21]John 20:19-26.
[22]Acts 12:12.
[23]Mt. 10:2-4; Mk. 3:16-19; Lu. 6:14-16.
[24]Mt. 13:55; John 7:5.

continually in the Temple, blessing God."[25] They attended all the Temple worship and found blessings there, as well as when, with one accord, they worshipped in the Upper Chamber.

THE CHOICE OF MATTHIAS (1:15-26).—His name meant the same as Matthew—"Jehovah's gift," of which it was the Greek form. Eusebius suggested that the two—Barsabbas and Matthias—were of the seventy. The reason that the number was limited to two appears to have been that these were the only two in the company of the one hundred and twenty who were witnesses of His ministry and resurrection, which was a necessary qualification for an apostle, and so intimating that after their generation there could be no successors to the apostles. The casting of lots among both Jews and the Gentiles was considered as an appeal to God. It was frequently done in the Old Testament[26] and it was valid in the New Testament, for Luke added, "He was numbered with the eleven apostles."[27] In the prayer the Lord is called the "Heart-knower," and Jesus may have commanded filling the place of Judas, whose grave is unknown. Akeldama is only known as a field near the city from which potter's clay had been gotten,[28] and it is appropriately called Judas' field, for he "obtained a field with the reward of his iniquity."

THE DAY OF PENTECOST (2:1).—This was one of the three great Feasts that every male among the Jews was required to attend.[29] The Feast of the Passover came on the 14th of Nisan; the Feast of Tabernacles was observed on the 15th to the 22d of Tisri; the Feast of Pentecost

[25] Lu. 24:53.
[26] Nu. 26:55; Josh. 7:14; 18:10; Neh. 11:1.
[27] Acts 1:26.
[28] Mt. 27:7, 8.
[29] Ex. 23:14-17.

followed the Passover, "Even unto the morrow after the seventh Sabbath shall ye number fifty days,"[30] and so it came to be called *Pentecost,* a Greek word meaning "fiftieth." In the Scriptures it is called the "Feast of Harvest,"[31] because it was the beginning of the wheat harvest; the "Feast of Weeks,"[32] because it was seven weeks from the Passover, and the "Feast of the First-fruits,"[33] because on that day they offered bread made from the new wheat. Later it was regarded as the commemoration of the giving of the Law on Mount Sinai, being fifty days after the observance of the first Passover in Egypt.

From the year 30 A. D. it henceforth marked the advent of the Holy Spirit, which was on the first day of the week, afterwards called the Lord's Day, May 28th. On the Lord's Day He arose from the dead; on that day He appeared twice to His disciples,[34] and on that day the Holy Spirit descended for His great work on the earth. At the Feast of the Passover Jesus went into the depths of His humiliation by His death on the Cross; at the Feast of Pentecost the Holy Spirit took up the work of His triumph. Pentecost has been called *the birthday of the Holy Spirit.* Among modern Jews it includes two days, while originally it was only one.[35] With Christians all these names passed away, and it came to be called "Whitsunday" or "White Sunday," because of the white garments worn by those who were baptized on that day, and it became a special day of baptizing with the Church when believers began to depart from the apostolic models.

THE ADVENT OF THE HOLY SPIRIT (2:2-4).—Before the crucifixion John wrote, "The Spirit was not yet given, because Jesus was not yet glorified."[36] The Spirit, how-

[30]Lev. 23:15, 16. [32]Du. 16:10. [34]John 20:19-26. [36]John 7:39.
[31]Ex. 23:16. [33]Nu. 28:26. [35]Lev. 23:15-22.

ever, was in the beginning[37] like the Son,[38] and He was given throughout the Old Testament period to individual leaders, judges, kings, priests and prophets as the necessity required. In the beginning of the New Testament the same thing was true, as is recorded of Elizabeth,[39] Zacharias,[40] John the Baptist[41] and others. It was said of these that they were "filled with the Holy Spirit."

In the Old Testament the promise of the Comforter for all the race was clearly announced;[42] it was repeated by John the Baptist in the opening of the New Testament,[43] and it was renewed by Jesus toward the close of His ministry.[44] Moses prayed that God would send His Spirit upon all His people;[45] Joel prophesied that He would do it,[46] and Jesus promised it, and on the day of Pentecost it was done—no longer upon chosen representatives, *but "upon all flesh."*

Preceded by ten days of steadfast prayer and all in one accord, the Holy Spirit suddenly came from Heaven—*not a wind, but as the sound of a rushing wind; not tongues of fire, but like as of fire.* The brilliant appearance separated and "sat upon each of them." A certain atmospheric condition causes the dew to distill, so that under the morning sun every blade of grass gleams with a diamond. A certain spiritual condition existed as never before in the history of the world—the offering of the Sacrifice and the waiting—and the fire-drops were distilled.

God spoke through the prophets, then through His Son, but henceforth He began to dwell in men by His Spirit—

[37]Gen. 1:2. [42]Isa. 44:3; Ezek. 36:27; Joel 2:28-32.
[38]John 1:1. [43]Mt. 3:11.
[39]Lu. 1:41. [44]John 14:16; 16:7.
[40]Lu. 1:67. [45]Nu. 11:29.
[41]Lu. 1:15. [46]Joel 2:28-32.

the same Spirit that beautified the heavens,[47] the same that moved men to speak the Holy Oracles,[48] and the same that dwelt in Jesus.[49]. It was a wonderful event. "The advent of the Spirit," said J. Monro Gibson, "was the birth of the Church," and the return of Christ will mark the beginning of the Kingdom, which is in preparation now and will then be in consummation.

They spoke to the assembled multitude in their various languages, or, more properly, in the dialects, of which dialects they formerly had no knowledge—each one in some one dialect to suit the intelligence of those from the various countries, *so that every man heard clearly the Gospel in his own native tongue.* It was the day of opportunity. Jesus made His advent in Bethlehem; the Holy Spirit made His in Jerusalem. Jesus was laid as a helpless babe in a manger; the Holy Spirit came in power in the hearts of men. Jesus had to be hurried away into Egypt for fear of Herod; the Holy Spirit brought fear upon every soul, and the work of convicting a lost race had begun.

THE FIRST GOSPEL DISCOURSE (2:14-36).—Under the absolute control of the Holy Spirit Peter delivered the first Gospel sermon, for this was the first announcement that God had made Jesus both Lord and Christ, including His birth, His ministry, His death, His resurrection, His ascension, His acceptance by the Father and the advent of the Holy Spirit. Many were amazed at hearing the Gospel in their native tongues; others, who heard the apostles in dialects which they did not understand, regarded their talk as mere babble, and so they charged them with drinking new wine, or, according to Jahn, sweet wine, which was made from grapes dried in the sun and

[47]Job 26:13. [48]2 Pet. 1:21. [49]Ro. 8:11.

soaked in old wine, and was very intoxicating. It was nine o'clock in the morning and, according to Lightfoot, "Before which time, especially on the Sabbath and other Feast days, the Jews were not wont so much as to taste anything of meat or drink."

His text was Joel 2:28-32, which was a part of the Scriptural reading of the synagogues in the Pentecostal service. *The last days* referred to this dispensation of Divine mercy. Prophesying referred not so much to foretelling future events as, according to Hackett, "communicating religious truth in general under Divine inspiration." The text was a twofold message, namely, referring to the advent of the Holy Spirit, which was fulfilled on that day, and to the second advent of Jesus, which will mark the close of this dispensation.

The apostle first announced the miracles of Jesus and His death and His resurrection as the evidences of His Messiahship, and, second, he sustained his statements by quotations from prophecies in the Psalms,[50] proving that God had both delivered up Jesus to them and had raised Him from the dead. Since David, in speaking of the Messiah, usually spoke in the first person, and the reference could not refer to him, there was only one conclusion, and that was that the prophecy referred unquestionably to Christ. The discourse is one of the most wonderful utterances on the inspired pages. It makes a statement of facts concerning Christ which for brevity and force is unequaled in sacred or profane literature. The whole discourse fell like a thunderbolt.

THE FIRST CHRISTIAN CONVERTS (2:37-47).—The multitude being convinced that they had crucified the Messiah and that He had ascended to the Father, and not un-

[50] Psas. 16:8-11; 110:1.

derstanding how they could ever be a part of the long looked for Kingdom in consequence of their act, sorrow and perplexity filled their minds, and they inquired, "*What shall we do?*"—the greatest question that had ever been asked by the lost race, and in answer to it the apostle, assuming that their hearers already believed, gave two commandments—"*Repent ye and be baptized,*" and two blessings—*remission of sins and the gift of the Holy Spirit.*[51] Three thousand persons obeyed in repenting and being baptized on that day. The numerous swimming pools in Jerusalem furnished ample room for baptizing, and since a person may be easily baptized in a minute, it can be calculated how long it will take twelve men to baptize 3000, or how long it would take one hundred and twenty to do it, or the first of those who were baptized in addition to the one hundred and twenty might have helped baptize the others, so that in any event it consumed only a few hours.

They continued steadfastly in the apostles' *teaching,* for the commission that Jesus gave was that after baptizing them, "teaching them to observe all things whatsoever I commanded you;"[52] in *fellowship,* which was mutual sympathy and practical charity, as their brethren had need; in *breaking of bread,* which referred to the observance of the Lord's Supper on the first day of the week,[53] remembering that Jesus said, "This do in remembrance of me;"[54] and in *prayer,* which referred to both private devotions and their social gatherings for praise and petitions—it was all so simple and beautiful in comparison with the stately ritualism of the Temple service and that centuries after possessed the Church. The number of believers increased, not merely by the meetings on the Lord's Days, but *daily.*[55] Said Irenæus, "Where the Church is, there is the Spirit of

[51]Acts 2:38. [53]Acts 20:7.
[52]Mt. 28:20. [54]1 Cor. 11:24. [55]Acts 2:47.

God; and where the Spirit of God is, there is the Church and every kind of grace."

THE SECOND GOSPEL DISCOURSE (3:12-26).—The miraculous curing of the lame man by Peter and John caused a great crowd to gather in the Temple, where the man had been laid daily, and Peter seized the opportunity for the delivery of another discourse, which was similar to that on the day of Pentecost, except that it was more personal and direct, emphasizing the death of Jesus, His resurrection, His power, prophecies concerning Him, the necessity of accepting Him, His second coming and His undisputed authority and the only Guide in turning one away from iniquity. He offered forgiveness on the same terms as given in his first discourse, although in somewhat different phraseology.

Again assuming that they believed, he gave two commandments—*"Repent ye and turn again,"* and likewise two blessings—*the blotting out of their sins,* which is the same as remission of sin, *and refreshing from the presence of the Lord,* which is the same as the gift of the Holy Spirit.[56] The prophecy of the Shekinah, symbolizing the presence of God in the Holy of Holies, was no longer for the priests only, but to every believer who accepted Jesus. Of the expression "turn again" McGarvey said, "When Peter's hearers heard him command them to repent and turn for the same blessing for which he had formerly commanded them to repent and be baptized they could but understand that the generic word "turn" was used with specific reference to baptism; and this not because the two words mean the same, but because men turn by being baptized."

[56] Acts 3:19.

Along with the blotting out of their sins and the refreshing from the presence of the Lord, their obedience would also bring the second advent of Jesus, "whom the Heaven must receive until the times of restoration of all things"[57] and "until the fulness of the Gentiles be come in."[58] When these things have come to pass Jesus will return—"the Lord Himself."[59]

Great Liberality (4:32-5:11).—Among the first evidences of new life that had come to the human race was great liberality on the part of the believers of their wordly goods for those in need. Christ was rich, yet for our sakes He became poor;[60] the apostles had left all to follow Jesus,[61] and they were supported from a common treasury.[62] Jesus required the young man to sell all that he had for the benefit of the needy,[63] but this does not appear to have been demanded of the believers by the apostles, for from Peter's remark to Ananias, their giving seems to have been voluntary, and persons could give little or much.[64] The Gentiles made little provision for their poor, and practiced less; the Old Testament Law distinctly required it, but it was generally neglected by the Jews, so that this practice in the early Church brought about entirely new conditions—the poor were not only cared for, but caste was done away. There was a brotherhood of mutual love—a common equality. Jesus had said, "By this shall all men know that ye are my disciples, if ye have love one for another."[65]

The presence of the poor believer furnished an opportunity for the rich believer to practice the grace of giving, so that there were none among them who lacked the necessities of life. Many sold their farms and houses and gave

[57]Acts 3:21. [58]Ro. 11:25. [59]1 Thess. 4:16. [60]2 Cor. 8:9. [61]Mt. 19:27; Lu. 5:11. [62]John 12:6; 13:29. [63]Mt. 19:21. [64]Acts 5:4. [65]John 13:35.

their money to the apostles to be distributed as it was needed. Barnabas sold his farm and gave the money to the apostles, and doubtless Ananias and Sapphira, seeking to get the same approval as had been given to Barnabas, planned a falsehood between themselves and paid for it by the price of their lives as a warning against pretended liberality. Ananias means "gracious," and Sapphira, "beautiful." Bengel said, "Their names were favorable and beautiful; their principles were bad."

The practice of giving continued to grow, so that later seven men had to be appointed to handle the funds, not for keeping and thereby accumulating wealth for the Church, but to distribute it for the needs of the poor. When the believers in Antioch learned of the needs of their brethren in Judæa they sent relief to them.[66] These were the days of the first philanthropy, and marked the beginning of benevolence for mankind. The liberality of the early Church remains as an example to all ages, teaching us that believers are only trustees of their possessions, and that the money of the believer must be consecrated to God for the good of humanity.[67] Those in wealth should not allow their brethren in the Church to suffer for the necessities of life.

THE SEVEN CHOSEN (6: 1-7).—In the distribution of the funds to the needy a whispered dissatisfaction arose which marked the first appearance of discord in the early Church. The Grecian Jews were those Jews who were born outside of Palestine, and the Hebrews were the Jews born in Palestine. Along with their liberality of money, the early Church practiced a policy of unusual liberality in this instance in selecting the seven from among the Grecian Jews, judging from their names, which was the

[66] Acts 11: 27-30. [67] Mt. 25: 14-30; Lu. 13: 69.

party that made the murmuring. The qualifications were "men of good report," referring to their reputations, "full of the Spirit," referring to the fruit of the Spirit, and "of wisdom," referring to their common sense. The choice was made by the people.

They were ordained by the laying on of hands, which was a practice that reached through the Old Testament to the time of Moses, who ordained Joshua by the beautiful service of the laying on of hands,[68] and it has always implied a blessing. While the duty of these first deacons, for such seems to be the title of their office, although it is not so named here, was to remain at the table, where the money was brought for its reception into the treasury; two of them at least preached in connection with the sacred trust of the finances of the flock, but the apostles continued steadfastly in prayer and in the ministry of the Word, to which they had been appointed. *There is no real preaching without prayer, which precedes and prepares all preaching.*

The Martyrdom of Stephen (6:8-8:1).—The Jews, who first opposed Stephen, were the *Libertines* or Freemen, who, having been enslaved for some cause, had been given their liberty and had returned to Palestine; the *Cyrenians,* who had formerly lived in Cyrene, Africa; the *Alexandrians,* who were from Alexandria, Egypt, where the Jews enjoyed great freedom and composed one-third of the population of the city; from *Cilicia* and *Asia,* which were Roman provinces in Asia Minor—all these had different synagogues in Jerusalem. Unable to answer Stephen and unwilling to acknowledge Jesus as the Messiah, they resorted to persecution, and Stephen was brought before the Sanhedrin on the charge of blasphemy, which,

[68] Nu. 27:18; Du. 34:9.

under the Jewish law, was an attempt to turn the people against Moses and God, and, like treason, it was punishable with death.

Stephen's address is not so much a defense as it is a discourse to convict his hearers, and so he showed that the Jewish nation had resisted God's mercy in the selling of Joseph, in the rejection of Moses, in the apostasy at Mount Sinai, in their later idolatries, in their persecution of the prophets, and had themselves become the betrayers and murderers of the Messiah. Like Antony's famous oration, "Friends, Romans, countrymen, lend me your ears," it was addressed with due respect to this high Jewish council, and his charge of stiffneckedness and uncircumcision in heart and ears was terms borrowed from Moses and the prophets.[69] Of Stephen, William Cleaver Wilkinson wrote:—

> "A mien of something more than majesty
> In Stephen as he spoke, transfiguring him;
> Conscious authority loftier than pride;
> Deep calm, which made intensity seem weak;
> Slow weight more insupportable than speed;
> Passion so pure that its effect was peace,
> Beautifying his face; betokened power
> Beneath him that supported him, behind
> Him that impelled, above him and within
> That steadied him immovable, supplied
> As from a fountain of omnipotence;
> An air breathed around him of prophetic, rapt
> Solemnity oppressive beyond words,
> And dread communication from the Throne."

While the Romans had taken away from the Jews the right of inflicting the death penalty, so that at the crucifixion of Jesus they had to get Pilate's sanction, in this

[69] Du. 9:6, 13; Jer. 6:10; 9:26.

case they appeared to ignore all Roman restriction, or it may have been between the recall of Pilate and the arrival of his successor. Like that of Jesus, it is another case of lynching, and instead of crucifying Stephen, their rage appears to have hastened them by a quicker way to death, and so they stoned him, according to the Old Testament Law, with two witnesses casting the first stones and then others joining in.[70] Dante puts upon the lips of Saul, who "was consenting unto his death," these graphic words:—

> "And I beheld him on his knees low bowed,
> To earth bent down as heavy death drew near;
> But evermore his eyes as Heaven's gate show'd,
> And in that strife to Heaven's high Lord his prayer
> He pour'd, that He his fierce foes would forgive
> With such a look as unlocks pity's door."

The discourse of Stephen marked the transition of Christianity from the limits of Judaism to a universal religion, and his death marked the transition of the Church from a Jewish community to a world-wide fraternity. Said Alford, "Stephen, under accusation of blaspheming the earthly Temple, is granted a sight of the heavenly Temple; being cited before the Sadducaic high priest, who believed neither angel nor spirit, he is vouchsafed a vision of the heavenly High Priest, standing and ministering at the Throne, amidst the angels and just men made perfect." Augustine traced a parallel between the death of Stephen and that of Jesus; the charges the same, the condemnation the same, the prayers the same. Lyman Abbott suggested a contrast: Christ crucified, a lingering death; Stephen stoned, an almost immediate death; Christ was forsaken of His Father; Stephen with the glory of God and of his Lord and Saviour, radiant before Him;

[70] Lev. 24:16; Du. 17:5-7.

but whether paralleled or contrasted in circumstances with Jesus, he was like Him in character, and Christ so illuminated with His glory the whole personality of this first martyr of the Christian faith that His reflection still remains in the mirror of the world's memory.

Fill me with Thy Holy Spirit, O Lord, and while I treasure the picture of the ascension help me that I may keep untarnished the hope of the second advent of Jesus. Persecutions, afflictions, hardships and disappointments are the text-books of Thy schoolroom by the side of Thy psalms of joy, peace, service and triumph. With Thy commandments for my redemption Thou didst bind Thy blessings for my glory. Thy forgiveness of my sins and Thy indwelling in me of Thy Holy Spirit hath made me a member of Thy household. Grant unto Thy servant boldness both in prayer and in speech; guide me that I may care to obey Thee above all the teachings of men, and that I may know out of my own experience that there is none other Name under heaven that is given among men whereby I must be saved but the blessed Name of Jesus, to whom be glory and dominion for ever. Amen.

QUESTIONS.

1. Familiarize yourself with the passages of Scripture at the beginning of this chapter. 2. Give the divisions of the book of Acts. 3. What the title and limit of the first division? 4. Name the chapters of this division? 5. What of the Acts in comparison with other books of the Bible? 6. What is the book of Acts? 7. What of its title? 8. What are the beginnings mentioned in it? 9. What of it as a book of conversion? 10. As a book of missions? 11. As a book of persecutions? 12. What of its author and date? 13. How is the believer a continuation of the life of Christ? 14. Explain the waiting for the power. 15. Give a full account of the ascension and its two great lessons. 16. What of the Upper Chamber? 17. What of the choice of Matthias? 18.

What of the day of Pentecost? 19. Give a full account of the advent of the Holy Spirit. 20. Locate on the map all the countries from which the hearers had come (2:5-11). 21. Explain fully the first Gospel discourse. 22. Give a full account of the first Christian converts and tell how they were added to the Lord. 23. Give an account of the first recorded miracle by Peter and John (3:1-10). 24. Explain the second Gospel discourse. 25. What was the result of the discourse (4:1-4)? 26. What of the trial of Peter and John before the Sanhedrin (4:5-22)? 27. What was their prayer on being set free (4:23-31)? 28. What of the great liberality of the believers? 29. What was the result of the apostles working miracles and the believers multiplying (5:12-18)? 30. What of the second defense before the Sanhedrin (5:19-40)? 31. How did they receive the public whipping (5:41, 42)? 32. What of the seven? 33. What of the increase of the Word (6:7)? 34. What of the martyrdom of Stephen? 35. Sum up the first and second arrest of Peter and John and the killing of Stephen. 36. To what extent was the general persecution in Jerusalem (8:1-3)? 37. What is your prayer in the light of this message?

ACTS.

II. The Planting of the Church in Samaria and Judæa.—8:4-12:25.

"They therefore that were scattered abroad went about preaching the Word."—*Luke* (Acts 8:4).

"Philip opened his mouth, and beginning from this Scripture, preached unto him Jesus."—*Luke* (Acts 8:35).

"What shall I do, Lord?"—*Saul to Jesus* (22:10).

"He shall speak unto thee words, whereby thou shalt be saved, thou and all thy house."—*The Angel to Cornelius* (11:14).

"Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him."—*Peter before Cornelius and his Household* (10:34, 35).

"As I began to speak, the Holy Spirit fell on them, even as on us at the beginning.—*Peter before the Apostles and Brethren in Jerusalem* (11:15).

"The disciples were called Christians first in Antioch."—*Luke* (Acts 11:26).

"An angel of the Lord stood by him, and a light shined in the cell; and he smote Peter on the side, and awoke him, saying, Rise up quickly."—*Luke* (Acts 12:7).

II. The Planting of the Church in Samaria and Judæa.—8:4-12:25.

The first several years of the Church appear to have been occupied in preaching the Gospel in Jerusalem, and the last figures given of the number of believers there were 5000 men,[1] so that, including both men and women, there must have been, up to the time of the martyrdom of Stephen, not fewer than 25,000 disciples in Jerusalem, or even more, for in the next chapter it was said to the apostles by the high priest, "Ye have filled Jerusalem with your teaching."[2] A general persecution immediately followed the martyrdom of Stephen. Doubtless the enemies of Christianity found that there were fewer to oppose the killing of Stephen than they had estimated, and the disciples were scattered throughout Judæa and Samaria, except the apostles.

Philip in Samaria and on the Way to Gaza (8:4-40).—Stephen being killed, Philip was left as the next in

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Markings.—Undermark, 8:4, 35; 9:1, 5, 16, 20, 31; 10:29; 11:1, 15, 17; latter part of 11:26, and also undermark the words "Samaria" in 8:5; "Philip" in 8:6; "Simon" in 8:9; "Peter and John" in 8:14; "repent" and "and pray" in 8:22; "Damascus" in 9:3; "Ananias" in 9:10; "a chosen vessel" in 9:15; "to kill him" in 9:23; "Barnabas" in 9:27; "Æneas" in 9:33; "Tabitha" in 9:36; "Cæsarea" and "Cornelius" in 10:1; "an angel" in 10:3; "Peter" in 10:5; "the house top" in 10:9; "to hear words" in 10:22; "Peter" in 11:4; "a vision" in 11:5; "words" in 11:14; "Phœnicia," "Cyprus" and "Antioch" in 11:19; "Barnabas" in 11:22; "Agabus" in 11:28; "Herod" in 12:1; "killed James" in

[1]Acts 4:4. [2]Acts 5:28.

prominence among the Jerusalem disciples, except the apostles, he being named second in the list of the seven deacons. Although not having the gifts of the apostles, he proved himself a ready preacher, and he came to be called "Philip, the evangelist."[8]

Bitter hatred existed between the Jews and the Samaritans. In the Talmud it was said, "He who takes the bread of a Samaritan is like him who eats the flesh of swine. No Israelite may receive a Samaritan as a proselyte; this accursed people shall have no part in the resurrection of the dead." While in His earthly ministry Jesus forbade His apostles to go either to the Gentiles or the Samaritans, yet He went the long dusty road Himself to Jacob's well at Sychar to declare His Messiahship to the outcast woman of Samaria. On His resurrection His commission was, "Make disciples of all the nations." Philip went first to the people that was most hated by his own nation and into the former capital of the ten rebellious tribes. It is significant that Jesus first told the Samaritans that He is the Messiah, and on leaving Jerusalem the disciples went first to the Samaritans, seeming to imply that Jesus regarded them as next to the Jews,

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12:2; "seize Peter also" in 12:3; "an angel" and "Rise up quickly" in 12:7; "Mary" in 12:12; "Rhoda" in 12:13; "Herod" in 12:21.

Mark, 8:12, 17, 38; 9:6, 18, 22, 27, 34, 41; 10:2, 17, 24, 44, 48; 11:12, 16, 18, 20, 29; 12:11, 23, 25.

Personal mark, latter half of 10:34, 35.

Mark with cross, 10:39.

Mark with P, meaning prayer, 8:15, 22, 24; 9:10, 11, 13, 40; 10:2, 4. 9, 31; 11:5; 12:5, 12.

The names of the chapters of the second division: 9—Conversion of Saul and Two Miracles by Peter; 10—Conversion of Cornelius and His Household; 11—Reception of the Gentiles into the Church Justified and the Disciples first called Christians; 12—Death of James and the Miraculous Deliverance of Peter from Prison.

[8]Acts 21:8.

or to deal with one's enemies first is the way to triumph. The Samaritans had the Pentateuch and a worship modeled after that in the Jerusalem Temple.

The city of Samaria was built in the tenth century before Christ by Omri as the capital of the Northern Kingdom, at that time called Israel. It was taken by the Assyrians, and from that time on it was the center of the life of the mixed race, who were neither Jews nor foreigners, but partly of both, being descendants of those Jews who were left in the land and of those foreigners who repeopled the land after the captivity. They took the name of Samaritans from the name of their chief city, as the Romans had done from Rome. Under Herod the Great the city was magnificently beautified and its name was changed to Sebaste, which was the Greek equivalent of Augustus, Herod's imperial patron.

In His commission, according to Mark,[4] Jesus said, "He that believeth and is baptized shall be saved." Luke records that when they believed Philip they were baptized, both men and women,[5] furnishing a splendid example of perfect conformity to the directions of Jesus. Those believers had received the remission of sins and the gift of the Holy Spirit,[6] but inasmuch as Philip could not remain there nor the apostles because of calls to other fields of labor, and inasmuch as the New Testament had not been written to leave them a proper guide, it was necessary that there should be some inspired teachers among them; so Peter and John, by prayer and the laying on of hands, gave them the miraculous power of the Holy Spirit, which appears to have been a power that could be given only by the apostles and for which purpose they went into Samaria. Some years before John wanted to call down

[4]Mk. 16:16. [5]Acts 8:12. [6]Acts 2:38.

fire upon the Samaritan village;[7] now he, with Peter, becomes the instrument through whom the choice blessing of Heaven comes to the Samaritan nation, and this is the last mention of John in the book of Acts.

One Simon, a sorcerer, a magician or fortune-teller, called in legendary stories Magus, the singular of the Latin *magi*, "also himself believed, and being baptized, he continued with Philip," and when he saw that through the laying on of the apostles' hands the power of the Holy Spirit was given—for it could not come through the laying on of Philip's hands, neither did it come directly from Heaven, as on the apostles on the day of Pentecost—Simon offered to purchase the art, which appears to show that those upon whom the apostles' hands had been laid evinced miraculous power, different from the ordinary gift of the Holy Spirit. From this proposition has come the word *simony*, which means a traffic in sacred things for one's personal advantage. Having believed and been baptized, he was told to do two things in order to be restored—*repent and pray*, which is the way of pardon to all believers through all ages. Not only our acts, but our thoughts need to be forgiven.

Under the direction of an angel Philip went on the way from Jerusalem to Gaza, which, according to British engineers of the Palestine Exploration Fund, was a paved road, and parts of it are still found. A cabinet officer of Candace, which, like that of Pharaoh in Egypt, was a title of a dynasty ruling in that territory lying south of Egypt, was returning from Jerusalem, where he had been to worship, doubtless attending one of the three great Festivals, for he was either a Jew or a proselyte to that faith.

He was reading Isaiah 53:7, 8, and it was no unusual

[7] Lu. 9:54.

thing for persons to read aloud as they traveled on those long journeys. Philip preached Jesus, and this included His birth, ministry, death, resurrection, commission, ascension and the descent of the Holy Spirit, and so it is no surprise that he said, "Behold, here is water; what doth hinder me to be baptized?"—a perfect conformity to the commission again; believing and being baptized. Robinson in his *Biblical Researches,* McGarvey in his *Lands of the Bible* and others have located several places on that road, both natural springs and artificial pools, which would have furnished sufficient water for baptism. More than seven hundred years before Isaiah predicted of Ethiopia, which he called "the land of the rustling of wings," that in that time it would send a present unto Jehovah of hosts, and who will say that this Ethiopian official was not its fulfilment?[8]

The Conversion of Paul (9:1-31; 22:5-16).—In some respects the conversion of Saul, who was also called Paul,[9] was like that of all others; in other respects it is without a parallel, being a prophecy of the conversion of the Jewish nation. Concerning the first, he heard, he suffered all the pangs of repentance and he was baptized, and so his was like the conversion of the 3000 on the day of Pentecost. Baptism appears to have been usually administered immediately, but in this case alone it was delayed for three days, during which time Paul was in earnest prayer.

Concerning the second, his conversion was unlike that of any other. Jesus was Himself the preacher, whom Paul, like Stephen, beheld at the right hand of the Father, and that he should see Jesus was a necessary part of his apostolic commission. Writing to the Church at Corinth,

[8]Isa. 18:7. [9]Acts 13:9.

he said, "Have I not seen Jesus our Lord?"[10] And in the same letter he continues, "Last of all, as to the child untimely born, He appeared to me also."[11] *Untimely born is to be born before the time,* consequently there must be a time for the normal birth of the whole Jewish nation into Christianity, and that time appears to be at Christ's second advent—"A hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved, even as it is written,—

> 'There shall come out of Zion the Deliverer;
> He shall turn away ungodliness from Jacob:
> And this is my covenant unto them,
> When I shall take away their sins.' "[12]

The very pangs of Paul's repentance and his earnest prayer became a prophecy—"Behold, He cometh with the clouds; and every eye shall see Him, and they that pierced Him, and all the tribes of the earth shall mourn over Him."[13] Also, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look unto me whom they have pierced; and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born."[14] Besides in writing to Timothy, Paul mentions his obtaining of mercy from Jesus Christ as an "ensample of them that should thereafter believe on him unto eternal life."[15]

If the chief of the persecutors of Jesus obtained mercy, surely there is mercy for the whole nation. Jesus revealed Himself to Paul, but did not tell him what to do, save to go into the city and there "it shall be told thee what thou must do;" likewise it is inferred that the Jewish nation

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[10]1 Cor. 9:1. [12]Ro. 11:25-27. [14]Zech. 12:10.
[11]1 Cor. 15:8. [13]Rev. 1:7. [15]1 Tim. 1:16.

shall behold Jesus, but from the mouth of the Gentiles they will be told what they must do.

Damascus is perhaps the oldest city in the world, its founder, according to tradition, being Uz, the great-grandson of Noah. Abraham fought under its walls;[16] David took it;[17] it became the capital of Syria;[18] it was taken by the Assyrians,[19] and after that it passed under the rule of every rising nation. In 635 it fell to the Moslems, and since 1516 it has been a part of the Ottoman empire. Beautifully situated, well watered, surrounded by a fertile country, on approaching it, Mohammed said, as he turned his head away from it, "Man can have but one Paradise and my Paradise is fixed above." Although the street called Straight is now only a narrow lane, in the apostolic days it was a hundred feet wide and long rows of Corinthian colonnades divided it into three avenues, the central for carriages and the two on either side for walkways.

It appears that the Sanhedrin exercised power over the Jews in all parts of the Roman empire. In 47 B. C. Julius Cæsar issued a decree that, "Hyrcanus and his children do retain all the rights of high priest, whether established by law or accorded by courtesy; and if hereafter any question arise touching the Jewish polity, I desire that the determination thereof be referred to me," and this decree remained in force for many years, sustaining the high priest's jurisdiction over all the Jews everywhere, and, if necessary, by the force of Roman arms. Because of this, Paul's letters or passports from the high priest gave him full authority to go into another province.

With intense earnestness, Jesus said, "Saul, Saul," as he had said to Peter, "Simon, Simon,"[20] and "O, Jerusalem,

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[16] Gen. 14:15.
[17] 2 Sam. 8:6.
[18] 1 Kgs. 11:23-25.
[19] 2 Kgs. 16:9.
[20] Lu. 22:31.

Jerusalem,"[21] and so frequently in John's Gospel, "Verily, verily." The men with Him heard the sound of the voice, but could not understand the language.[22] Said Matthew Henry, "He thought he was persecuting only a company of poor, weak, silly people, that were an offense and eyesore to the Pharisees, little imagining that it was One in Heaven that he was all this while insulting; for surely if he had known, he would not have persecuted the Lord of glory. Those who persecute the saints persecute Christ Himself, and He takes what is done against them as done against Himself, and accordingly will be the judgment in the great day."[23]

Convinced that Jesus of Nazareth is the Messiah, Saul was bewildered, like those Jews on the day of Pentecost and overcome with grief and perplexity at his sin of persecuting the Messiah, he asked, "What shall I do, Lord?"[24]

The self-willed man had been conquered, and, said Stalker, "Instead of the proud Pharisee riding through the streets with the pomp of an inquisitor, a stricken man, trembling, groping, clinging to the hand of his guide arrives at the house of entertainment amid the consternation of those who receive him, and, getting hastily to a room where he can ask them to leave him alone, sinks down there in the darkness." Later, by the laying on of hands, Ananias restored him his sight and commanded him to "arise and be baptized."[25] Straightway Paul proclaimed Jesus in the synagogues, retired into Arabia for awhile, returned to Damascus, when by his preaching he first amazed the Jews, then confounded them, and then they plotted to kill him. He made his escape to Jerusalem and boldly proclaimed Jesus to the Grecian Jews, to whom

[21] Mt. 23 : 37. [22] Acts 9 : 7. [23] Mt. 25 : 45. [24] Acts 22 : 10. [25] Acts 22 : 16.

Stephen had preached, and again had to make his escape from that city, and went to Cæsarea, and then to Tarsus. He had already fulfilled a part of his commission.[26]

The Conversion of Cornelius (10:1-11:18).—Some years had passed, perhaps ten, since the advent of the Holy Spirit, and the captain of the Italian band, containing from fifty to one hundred soldiers, stationed at Cæsarea, and likely himself an Italian, is converted to Christianity, which marked another period in the onward conquest of the new faith. He was the first Gentile convert, and is the only instance in the Scriptures of a soldier's being converted to Christ. According to the Talmud, the proselytes to Judaism were divided into two classes—"proselytes of the gates," who were those Gentiles who accepted Jehovah but remained uncircumcised, and "proselytes of righteousness," who accepted the entire ceremonial law. While Cornelius had profited greatly by the principles of Judaism, he appears to have been only a "proselyte of the gate." He was a devout, prayerful and charitable man; his prayers and liberal giving had "gone up for a memorial before God;" an angel had spoken to him and his prayers had been answered, *but with all this he was not saved.* A man of like character in this day would be stoutly defended by many Christians as being saved, but Cornelius was commanded by an angel to send for Peter, "who shall speak unto thee words *whereby thou shalt be saved, thou and all thy house.*"[27]

Unlike his discourse on the day of Pentecost, which was addressed to Jews, Peter, beginning with God's acceptance of character, proceeded to show that Jesus is the necessary supplement to all character and is Himself "the Judge of the living and the dead." While he spoke the

[26]Acts 9:15, 16. [27]Acts 11:14.

Holy Spirit fell on them who heard, as on the apostles on the day of Pentecost. Inasmuch as they spoke miraculously with tongues, it could not have been the gift of the Holy Spirit which was received by all who repented and were baptized, and inasmuch as it came directly from Heaven it was unlike the miraculous power of the Spirit, which came by the laying on of the apostles' hands, as with the Samaritans, consequently it has only one parallel, and Peter called it the baptism of the Holy Spirit—*"even as on us at the beginning.* And I remembered the Word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit."[28]

The first baptism was on the Jews and the second was on the Gentiles—"God gave unto them the like gift as He did also unto us."[29] This completes one of the greatest historical facts of our common faith, demonstrating the equality of all mankind and affirming "as through one trespass (Adam's) the judgment came unto all men to condemnation; even so through one act of righteousness (Jesus') the free gift came unto all men to justification of life."[30] Not the recognition of the Gentiles as fit subjects for the Kingdom amazed the Jewish believers so much, but it was "the like gift" as on the Jews on the day of Pentecost. *The equality* caused the great surprise to the Jewish believers, and when Peter returned to Jerusalem he was severely criticised by the brethren there, but after explaining his vision on the housetop and the baptism of the Holy Spirit, they all glorified God, saying, "Then to the Gentiles also hath God granted repentance unto life."[31] Henceforth the Jews and Gentiles were on equality.

In the eyes of many believers, after such a wonderful experience, water baptism would be declared unnecessary,

[28]Acts 11:15, 16. [29]Acts 11:17. [30]Ro. 5:18. [31]Acts 11:18.

but Peter "commanded them to be baptized in the name of Jesus Christ,"[32] for neither the baptism of the Holy Spirit nor the miraculous gift of the Holy Spirit appears to have any connection with the remission of sins, as it has no mention with the baptism of the Holy Spirit on the day of Pentecost, nor with the miraculous gift of the Holy Spirit on the Samaritans, both of these having had the remission of their sins previously to the miraculous gift of the Spirit. Cornelius had received the angelic messenger—this assured him that he was acceptable unto God; the baptism of the Holy Spirit fell upon this Gentile household—this assured the Jewish brethren that Gentiles and Jews were on equality. Instead of hindering Peter in his discourse, it rather hastened him to its conclusion, which was that they should be baptized into Christ, just as the Jewish converts had been.

Commenting on this passage, John Wesley said: "He does not say they have the baptism of the Spirit; therefore, they do not need baptism with water. But just the contrary; if they have received the Spirit, then baptize them with water. *How easily is this question decided, if we will take the Word of God for our rule!* Either men have received the Holy Ghost or not. If they have not, Repent, saith God, and be baptized, and ye shall receive the gift of the Holy Ghost. If they have, if they are already baptized with the Holy Ghost, then who can forbid water?" While Wesley confused the baptism of the Holy Spirit with the gift of the Holy Spirit, he saw clearly the principle here of obedience.

Cæsarea, situated on the Mediterranean Sea, northwest of Jerusalem, and about thirty miles north of Joppa, was rebuilt by Herod the Great. Its former name was

[32]Acts 10:48.

Strabo's Tower. With its artificial harbor, formed by a breakwater, Josephus compared it to the famous port of Piræus. It was named in honor of the Roman Cæsar, and was sometimes called Cæsarea Palestina in distinction from Cæsarea Philippi, that was situated at the base of Mount Hermon. It was the capital of Judæa under the procurators; it was famous as the place where Peter preached to Cornelius, where Herod Agrippa was fatally stricken,[33] where Paul was in prison for two years,[34] where the last years of Origen were spent, and where Eusebius lived. The city is now in ruins.

The housetop was a resort for various purposes in the Old Testament records,[35] and Peter's retirement there was nothing unusual. The sixth hour was twelve o'clock and the ninth hour was three o'clock. Not a sheet, but something like a sheet, was let down. The clean and unclean animals are mentioned as far back as the flood,[36] and they are mentioned at length in the Mosaic Law.[37] The ancient laws among the Gentiles were similar, except they applied only to the priests. The distinction between the clean and the unclean was henceforth abolished, and by the death of Christ the sin of the world had been taken away.[38] It was a prophecy in symbol, and the baptism of the Holy Spirit on the next day clearly affirmed that God had indeed cleansed mankind, and henceforth "he that will, let him take the water of life freely."

THE DISCIPLES FIRST CALLED CHRISTIANS (11:26).— The followers of John the Baptist were called "disciples," meaning *learners*, and the term easily fell to the followers

[33]Acts 12:19-23.
[34]Acts 24:27.
[35]1 Sam. 9:25; 2 Sam. 16:22; 11:22; Jud. 16:27; Isa. 22:1; 2 Kgs. 23:12; Zeph. 1:5; Neh. 8:16.
[36]Gen. 7:2.
[37]Lev. 11-15.
[38]John 1:29.

of Jesus, but it was in Old Testament use as far back as the days of Isaiah;[39] Jesus called His disciples "friends,"[40] but centuries before Abraham had been called "the friend of God,"[41] and it was used among the heathen in the days of Abraham;[42] after the expression of great liberality in the Jerusalem Church the disciples were called "believers;"[43] Ananias of Damascus first called them "saints," meaning *holy ones,* those separated from the world and set apart to serve;[44] after receiving Saul of Tarsus into the Jerusalem Church they were called "brethren,"[45] which was an Old Testament term that was used among the sons of Noah;[46] Paul, in writing to the Church at Ephesus, called them "the faithful;"[47] in Antioch they were first called "Christians."

Among the Jews they were called "the sect of the Nazarenes." Later Julian forbade the use of the term Christian, and called them "Galilæans," but the term Christian, although possibly first used in opprobrium from the lips of the heathen Antiochians, who were noted for their scurrilous wit and inventive nicknames, became the name for all the disciples of Christ, and was divinely sanctioned, if not divinely called so at first. Agrippa used it in a serious address to Paul;[48] Peter used it in his first Epistle,[49] and it is our rightful name without prefix or suffix—*Christians only.*

It is not a mere name, but *it is a life*—"It is no longer I that live, but Christ liveth in me."[50] It means a personal recognition of the teachership of Jesus in our lives—"one is your teacher;"[51] it means the personal recognition of the ownership of Christ—"ye are not your own, for ye were

[39]Isa. 8:16. [40]John 15:14, 15. [41]Jas. 2:23. [42]Gen. 26:26. [43]Acts 5:14. [44]Acts 9:13. [45]Acts 9:30. [46]Gen. 9:22. [47]Eph. 1:1. [48]Acts 26:28. [49]1 Pet. 4:16. [50]Gal. 2:20. [51]Mt. 23:8.

bought with a price;"[52] it means the personal recognition of companionship with Christ—"ye died and your life is hid with Christ in God."[53]

THE MARTYRDOM OF JAMES (12:2).—The only obituary notice of the death of the first apostle, 44 A. D., is recorded in a single sentence. James was the brother of John; his parents were Zebedee and Salome; he was a fisherman by trade; he was doubtless a first cousin of Jesus and belonged to that inner circle of men who stood closest to Jesus—Peter, James and John. They were alone with Him at the raising of the daughter of Jairus, at the transfiguration and amid the agony in the garden. His name is not mentioned in the fourth Gospel, but Mark tells us that Jesus surnamed the two brothers Boanerges,[54] meaning "sons of thunder," referring to their vehement manner. Perhaps it was this natural boldness that made the Jews determined to kill him. He had long before asked Jesus for the first position of honor in His Kingdom, and it was now granted, but not the kind of honor he was then looking for. He was the first of the apostolic group to pay for his love by his death. Beheading was almost as disgraceful a mode of punishment as crucifixion.

THE DEATH OF HEROD (12:20-23).—Herod was the son of Aristobulus and grandson of Herod the Great. Herodias, who caused the beheading of John the Baptist, was his sister, and he was commonly called Herod Agrippa. On the death of Herod the Great his vast dominion was divided, and later one of his sons, Archelaus, was removed from the rule over Judæa and Samaria,[55] and that territory became a Roman province, over which eight procurators succeeded each other, Pilate being the

[52] 1 Cor. 6:19, 20. [53] Col. 3:3. [54] Mk. 3:17. [55] 6 A. D.

sixth; but Agrippa sought to have restored the Herodian dominion, and, under the imperial patronage of Claudius Cæsar, he succeeded in extending his rule even beyond the limits of his grandfather's great dominion, and during his seven years' reign he was recognized as one of the greatest princes of the East. Throughout that time he showed himself to be a bitter enemy of Christianity.

On the occasion of a festival at Cæsarea in honor of Claudius Cæsar, when Herod was arrayed in a royal robe woven wholly of silver, dazzling the vision of the spectators under the rays of the sun, he fell into violent and fatal pains. According to Josephus, he lingered five days, and looking upon his friends he said, "I, whom you call a god, am commanded presently to depart this life, while Providence thus reproves the lying words you just now said to me; and I, who was by you called immortal, am immediately hurried away by death." Because of the mention that he was eaten of worms, it has been suggested that his disease was trichinosis, which is an army of almost invisible flesh worms, caused by eating uncooked meats, penetrating the intestines and muscles of the body, resulting usually in a very painful death. Whatever it may have been, it was God's stroke of warning to a wicked world.

I thank Thee for this vision of the workshop of the beginning of Thy Church on earth—preaching of the Word, conquest of souls, rebuking of sin, suffering of the saints, visions of angels, incense of prayers, curing the sick, smiting the wicked, raising the dead, the equality of man through the redemption of Jesus, the martyrdom of one apostle and the miraculous deliverance of another. Thou Holder of souls, give me strength to stand at my post in Thy workshop of these latter days—strength not to run away from burdens and hardships, but to stand up

under them and to rejoice in the privilege of Thy letting me stand. Quicken my hearing in order that I may obey Thy call above all human babble, and clothe me with the garments of Christian holiness, so that I may walk uprightly and have Thy unseen companionship here and Thy visible presence throughout eternity. Amen.

QUESTIONS.

1. Familiarize yourself with the passages of Scripture at the beginning of this chapter. 2. What of the title and limit of the second division? 3. Name the chapters of the second division. 4. What of the Church in Jerusalem? 5. What of Philip in Samaria? 6. Explain how Philip's work conformed to Christ's commission. 7. Explain the laying on of the hands of the apostle. 8. What of Simon the sorcerer? 9. Give an account of Philip and the eunuch? 10. Explain the twofold significance of Paul's conversion. 11. What of Damascus and Paul's authority to go there? 12. What of persecution of Christ? 13. What of Paul's perplexity? 14. What of Paul's first experience in the ministry? 15. What of Æneas and Tabitha (9:32-43)? 16. What the character of Cornelius? 17. Give a full account of his conversion. 18. Explain the baptism of the Holy Spirit on the Gentiles. 19. Give an account of Peter's defense to the Jerusalem brethren (11:1-18). 20. What of the result following the martyrdom of Stephen (11:19-26)? 21. What of the name Christian? 22. What of Agabus (11:27-30)? 23. What of the martyrdom of James? 24. Of Peter's deliverance? 25. Of the death of Herod? 26. What is your prayer in this study?

ACTS.

III. The Planting of the Church Among the Pagans.—13:1-21:16.

"When they had fasted and prayed and laid their hands on them, they sent them away."—*Luke* (Acts 13:3).

"Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins."—*Paul in his Discourse at Antioch of Pisidia* (13:38).

"It was necessary that the Word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles."—*Paul and Barnabas to the Jews in Antioch of Pisidia* (13:46).

"The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent."—*Paul in his Discourse at Athens* (17:30).

"So mightily grew the Word of the Lord and prevailed."—*Luke* (Acts 19:20).

"The Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me."—*Paul to the Elders at Ephesus* (20:23).

"In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that He Himself said, It is more blessed to give than to receive."—*Paul to the Elders at Ephesus* (20:35).

ACTS.

III. The Planting of the Church Among the Pagans.—13:1-21:16.

As the preceding division was the fulfilment of the command to witness for Jesus in Judæa and Samaria, this division is the fulfilment of the command, "making disciples of all the nations," and Paul becomes the center of the most remarkable missionary activities in the history of the world. He becomes a general mightier than any that ever led a military campaign. Alexander, Cæsar and Napoleon were pygmies beside him. Paul remains without a peer in the wide field of Christian manhood.

The Church in Antioch (13:1-3).—Five cities in a radius of two hundred miles were called Antioch, having

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Markings.—Undermark, 13:2, 38, 46; 14:1; 15:9, 20, 40; 16:5; 17:26; 18:23; 19:20; 20:7, 23; 21:14, and also undermark the words "Antioch" in 13:1; "Seleucia" and "Cyprus" in 13:4; "Salamis" and "John" in 13:5; "Paphos" and "Bar-Jesus" in 13:6; "Paul" in 13:9; "Perga" in 13:13; "Antioch of Pisidia" in 13:14; "Paul" in 13:16; "our fathers" in 13:17; "Samuel" in 13:20; "Saul" in 13:21; "David" in 13:22; "Jesus" in 13:23; "persecution" in 13:50; "Iconium" in 13:51; "stone them" in 14:5; "Lystra" and "Derbe" in 14:6; "a cripple" in 14:8; "stoned Paul" in 14:19; "many disciples" in 14:21; "Antioch" in 14:26; "circumcised" in 15:1; "Peter" in 15:7; "Barnabas" and "Paul" in 15:12; "James" in 15:13; "Judas" and "Silas" in 15:22; "Mark" in 15:37; "Syria" and Cilicia" in 15:41; "Derbe," "Lystra" and "Timothy" in 16:1; "Phrygia" and "Galatia" in 16:6; "Troas" in 16:8; "Come over into Macedonia and help us" in 16:9; "Philippi" in 16:12; "Lydia" in 16:14; "a certain maid" in 16:16; "many stripes" in 16:23; "magistrates" in 16:35; "Thessalonica" in 17:1; "Jason" in 17:5; "Berœa" in 17:10; "examining the Scriptures daily" in 17:11; "Athens" in 17:16; "To an unknown god" in 17:23; "Corinth" in 18:1; "Aquila"

been built in the third century before Christ by Seleucus Nikator and named after his great-grandfather, Antiochus, who was made king of Syria on the death of Alexander the Great, but Antioch on the Orontes became the sole bearer of this name in Syria. It was built on the island, in the valley and up the slope of Mount Silpius, being two miles wide and five miles long, and surrounded by a wall fifty feet high and fifteen feet broad. Its four wards were divided by broad and beautifully ornamented streets with columns and statuary. Especially beautiful was the main street which was built by Herod the Great, which was five miles in length, paved with white marble and adorned with trees, statues and a double colonnade.

Half a million people lived within its boundaries, among

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and "Priscilla" in 18:2; "from henceforth I will go unto the Gentiles" in 18:6; "Crispus" in 18:8; "Gallio" in 18:12; "Ephesus" in 18:19; "Cæsarea" and "Antioch" in 18:22; "Apollos" in 18:24; "Ephesus" in 19:1; "Sceva" in 19:14; "Diana" in 19:24; "town clerk" in 19:35; "Macedonia" in 20:1, 3; "Greece" in 20:2; "Troas" in 20:5; "Eutychus" in 20:9; "Miletus" and "Ephesus" in 20:17; "Tyre" in 21:3; "Ptolemais" in 21:7; "Cæsarea" and "Philip" in 21:8; "Agabus" in 21:10; "Jerusalem" in 21:15.

Mark, 13:4, 13, 16, 42, 48; 14:2, 12, 22; 15:2, 28, 29; 16:15, 32-34; 17:4, 12, 28, 32; 18:8, 28; 19:2, 5, 6, 19; 20:21, 28, 35; 21:9, 13.

Personal mark, 16:30, 31; 17:30.

Mark with the cross, 13:29; 17:3.

Mark with P, meaning prayer, 13:3; 14:23; 16:25; 20:36; 21:5.

The names of the chapters of the third division: 13—Paul and Barnabas on their First Missionary Tour as Far as Antioch in Pisidia and Iconium; 14—In Lystra and Derbe and Returning from their First Missionary Tour to Antioch in Syria; 15—The Jerusalem Council and Paul Starts with Silas on His Second Missionary Tour; 16—Paul and Silas with Timothy in Asia Minor and Philippi; 17—Paul, Silas and Timothy in Thessalonica, in Berœa and Athens; 18—In Corinth and Ephesus and Return to Antioch in Syria, and Start on Their Third Missionary Tour Through Asia Minor; 19—In Ephesus; 20—In Greece, Troas and Ephesus; 21—Paul Returned to Jerusalem via Tyre and Cæsarea, when he is Arrested.

them were many Jews, to whom Seleucus Nikator had given the right of citizenship. It was the third city of the empire, Rome and Alexander being larger, and at this time it was the capital of the Roman province of Syria and it was called "the gate of the East." Near it was Daphne, the sacred grove of Apollo, where was a magnificent temple surrounded by a grove of cypresses ten miles in circumference, and where beauty and vice freely mingled. It was a city of culture, wealth and wickedness. Every kind of dissipation flourished—daily races, dances, debaucheries and all kinds of superstitions.

Antioch is first mentioned in the Scriptures on the choice of the seven deacons, when "Nicolaus, a proselyte of Antioch," was named as one of the seven.[1] On the scattering of the Jerusalem disciples that followed the martyrdom of Stephen, some went as far north as Antioch, and "a great number that believed turned unto the Lord."[2] This marked the beginning of the Church in Antioch. Later the Church in Jerusalem sent Barnabas there, and "much people were added unto the Lord;"[3] then he fetched Paul from Tarsus, and the two ministered there for a year.[4] There the disciples were first called Christians. In the time of the Jerusalem famine the Church in Antioch sent contributions to them by the hands of Paul and Barnabas,[5] and on their return they were sent forth on their first missionary tour.[6]

They returned there,[7] and Paul and Barnabas were sent as special messengers from the Church in Antioch to the Jerusalem council, asking that they be freed from the Old Testament Law.[8] From Antioch Paul and Barnabas went out upon their second missionary tour, Barnabas

[1]Acts 6:5. [4]Acts 11:26. [7]Acts 14:26.
[2]Acts 11:20, 21. [5]Acts 11:29, 30. [8]Acts 15:1, 2, 22-29.
[3]Acts 11:24. [6]Acts 13:3.

taking Mark and going to Cyprus and Paul taking Silas and going through Syria.[9] On returning there, Paul started out on his third tour, and he never returned again to Antioch. Peter visited there while Paul was one of the ministers of the Church.[10] Antioch was the first Gentile Church, and the center of Christian activity was shifted from Jerusalem to the Syrian capital. It is now called Antaki, and about 6000 people live amid its magnificent ruins.

BARNABAS (13:2). — There were five prophets and teachers in the Church at Antioch—*Barnabas,* who was among the leaders; *Symeon,* who was also called Niger, referring doubtless to his dark complexion; *Lucius,* who was perhaps among those disciples that were scattered from Jerusalem on the martydrom of Stephen; *Manaen,* who had been brought up with Herod Antipas, his mother having nursed both when infants, and *Saul,* who was the same as Paul, and at this time he appears to be the least prominent of the five.

Barnabas, meaning "son of exhortation," was the name given to Joseph, a Levite of Cyprus.[11] Eusebius identified him as one of the seventy. He was a liberal giver;[12] he was the first of the Jerusalem disciples who had confidence in Paul;[13] he fetched Paul from Tarsus to Antioch, and there the two labored together for a year;[14] he accompanied Paul to Jerusalem with a contribution from the Church in Antioch for the famine sufferers in Jerusalem;[15] he went with Paul on his first missionary tour;[16] on that tour he and Paul were called "apostles," which was a broader use of the word, the original apostles being called "the twelve;" by the heathen in Lystra, and per-

[9]Acts 15:39, 40. [12]Acts 4:36, 37. [15]Acts 11:29, 30.
[10]Gal. 2:11. [13]Acts 9:27. [16]Acts 13:2.
[11]Acts 4:36. [14]Acts 11:26.

haps on account of his appearance, he was identified with Jupiter and Paul with Mercury;[17] he accompanied Paul and others to Jerusalem as a special messenger concerning the Gentiles' keeping the Old Testament Law;[18] like Paul, he made his living with his hands;[19] because of Paul's unwillingness to have Mark, a cousin of Barnabas,[20] to accompany them on another tour, he separated from Paul, and with Mark he went on his second missionary tour,[21] and his name is not mentioned again in the Acts. Tertullian attributed the Epistle of the Hebrews to his authorship.

PAUL'S FIRST MISSIONARY TOUR (13:4-14:28).—Paul and Barnabas were sent by the Holy Spirit on their first missionary tour, which extended from Antioch, through the island of Cyprus and into Asia Minor, returning over the same route, except not going through Cyprus, to Antioch, covering perhaps a year, 47, 48 A. D. *Seleucia,* sixteen miles from Antioch and its seaport, was one of the most famous maritime fortresses of Asia; from its harbor ships sailed to all parts of the Roman world.

Cyprus is an island one hundred and forty-five miles long and from ten to sixty miles wide, lying in sight of the mainland, and it was rich in mines and forests, especially pine and cypress. Its history reached back to 1503 B. C., when it was tributary to Egypt. Christianity was first introduced there by the disciples, who were scattered from Jerusalem after the martyrdom of Stephen.[22] Barnabas was from this island, and also Mnason, who was one of the first disciples.[23]

Salamis was the largest town on the island and later was its capital. *Paphos,* situated at the other end of the

[17]Acts 14:12. [19]1 Cor. 9:6. [21]Acts 15:39. [23]Acts 21:16.
[18]Acts 15:2. [20]Col. 4:10. [22]Acts 11:19.

island, was its capital at that time, and was the residence of Sergius Paulus, the proconsul of Cyprus. It was infamous on account of its degrading forms of worship to Venus. Henceforth Paul, meaning "little," was no longer called Saul, meaning "asked for," and he becomes the center of the remaining chapters of Acts. Elymas, the sorcerer there, was smitten with blindness. The two cities were connected by two roads covering three or four days' journey. *Perga,* which was some distance from the coast on a small river of the mainland, was the capital of Pamphylia. For some reason they do not appear to have remained there, and John Mark, perhaps because the country abounded in robbers, left them and returned to Jerusalem. *Antioch of Pisidia,* sometimes called Pisidian Antioch, was one of the sixteen Antiochs founded by Seleucus Nikator [24] and named after his grandfather Antiochus. Women were held in high esteem there and often held public office in that city, as was somewhat characteristic of all Asia Minor. Paul preached in the synagogue there two Sabbaths, and because of the Jewish hostility he announced that seeing that they judge themselves unworthy of eternal life, "lo, we turn to the Gentiles,"[25] and they were driven out of the city. *Iconium,* which is now called Konia and is the terminus of a railroad from Bosphorus, is surrounded by one of the most beautiful and fertile countries in the world. At the beginning of their ministry in that city many believed, but later persecution arose and they were compelled to flee.

Lycaonia was a district of the Lycaones, then Roman territory, and later it was a Roman province. It had two large cities. *Lystra,* which was rebuilt by Augustus in 6 B. C. as a Roman colony, was where, after curing the

[24] 301-280 B. C. [25] Acts 13:46.

cripple, occurred the attempted celebration of the epiphany of the gods, Barnabas being called Jupiter and Paul Mercury, followed by the stoning of Paul, whom they thought they had killed. It is now in ruins. *Derbe,* whose origin and ending are unknown, appears not to have ill-treated Paul, and many disciples were made there.

Attalia, which was founded in the second century before Christ, is the seaport of Pamphylia, and still retains its importance under the name of Adelia. In all these cities were heathen temples, and in most of them were Jewish synagogues, and from this first missionary tour many were added to the Lord. These last named cities belonged to the great province of Galatia.

THE SABBATH (13-44).—God desisted from the activity of creating on the seventh day and He hallowed it,[26] and commanded that it should be a day of cessation from work for all mankind; hence the name Sabbath, meaning "rest from labor," which is a hygienic necessity for the human race. The term Sabbath does not appear to have occurred in the Scriptures until the time of Moses, when, after the passage of the Red Sea, he spoke of the seventh day as "a holy Sabbath."[27] In the giving of the ten commandments it is named as the fourth—"Remember the Sabbath day to keep it holy"[28]—and *when the word Sabbath is used in the Scriptures it always refers to the seventh day.*

On the establishing of Christianity the Sabbath was frequently mentioned, because on that day the Jews met in their synagogues, and it furnished an audience for Paul and others to proclaim the Gospel. Jesus buried the Sabbath with Himself—the only full day that He was in the tomb was the Sabbath; He raised the Gospel with Him-

[26]Gen. 2:1-3. [27]Ex. 16:23. [28]Ex. 20:8.

self and hallowed a new day in our calendar, the first day of the week, called "the Lord's Day."[29] On that day He arose from the dead; on that day He appeared to His disciples, and on the next first day of the week He appeared again, and the disciples met together on the first day of the week to keep His death and resurrection[30] and for public worship.[31]

Hessey and others have made it clear that during the first three Christian centuries the term Sabbath was never confounded with the Lord's Day. They are two distinct institutions, and to speak of the first day of the week as the Sabbath, which began to be so used in the fourth century, is not only a confusion of terms, but is a grave error in Scriptural usage. "The next Sabbath" of 13:44, as of all other like passages of Scripture, was the seventh day of the week.

CONFIRMING THE SOULS (14:22).—To the three cities where Paul had been treated most badly, and doubtless where the disciples were undergoing persecution—Lystra, Iconium and Antioch in Pisidia—he returned and confirmed the disciples in their faith by bringing to them additional proof of the evidences of Christianity and exhorting them to continue in their fidelity. He went throughout Syria and Cilicia doing the same thing—"confirming the Churches,"[32] and likewise did Judas and Silas to the Church in Antioch, Syria.[33] Neither from the etymology of the word nor from its use in these passages of Scripture, is there the least idea of a religious ceremony, but the ceremony of modern confirmation is absolutely post-apostolic, having arisen many years after the days of the apostles.

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[29]Rev. 1:10. [31]1 Cor. 16:2. [33]Acts 15:32.
[30]Acts 20:7. [32]Acts 15:41.

ELDERS IN EVERY CHURCH (14:23).—There were elders not only among the Israelites in their earliest history, but they were likewise named among the Egyptians[34] and the Moabites and the Midianites.[35] It was first a position of age, but later it became a term of dignity, indicating leadership in time of war and dispensing of justice in time of peace, somewhat like the chief of a tribe. From this class Moses chose the seventy elders,[36] and in the New Testament period they are named with the chief priests and scribes, always coming third in the list.[37]

In the organizing of the Churches this term, or its Greek equivalent, "bishop," naturally fell to those who were entrusted with the teaching and the general administration of the religious affairs.[38] They are named next to the apostles,[39] and their ordination was similar to that of the first seven deacons.[40] There were a plurality of elders or bishops in every Church or city, for all the believers in a city in those days were counted as one Church, as the Church in Jerusalem, the Church in Antioch and the Church of the Thessalonians,[41] so there may have been one or several elders for each station in the city and a plurality of elders for the whole Church in that city.

THE GREAT CONTROVERSY IN ANTIOCH AND JERUSALEM (15:1-35).—The receiving of Gentiles into the fellowship of the Church had been settled by the wonderful experience that Peter had with the household of Cornelius,[42] but a new condition arose in Antioch by the going of certain men of Pharisee influence from Judæa to Antioch and teaching the new converts to be circumcised and keep the Law of Moses in order to be saved.[43] It was a momentous

[34]Gen. 50:7.
[35]Nu. 22:7.
[36]Nu. 11:16.
[37]Mk. 14:43.
[38]1 Tim. 3:1-7.
[39]Acts 15:2.
[40]Acts 6:6.
[41]Phil. 1:1; Tit. 1:5.
[42]Acts 11:18.
[43]Acts 15:1.

question. If the Jewish party prevailed, the young Church would be imprisoned in the limits of Judaism; if the Christian party prevailed, the religion of Jesus would become universal.

Paul was directed by revelation to meet the crisis by advising the Church to send special messengers to the Church in Jerusalem for their decision,[44] and the Church in Antioch sent Paul, Barnabas, Titus and others. James, the half-brother of Jesus, summed up the discussion—recognizing that the old Law had been abolished, for it was "our tutor to bring us unto Christ, that we might be justified by faith; but now that faith is come, we are no longer under a tutor;"[45] therefore, under the direction of the Holy Spirit they advised abstaining from idolatry, fornication, eating of things strangled and from blood. These prohibitions antedated the Law of Moses, and were for the common good of the human race.[46]

Circumcision was first practiced by Abraham, and later by the Egyptians, Ethiopians and other African nations. It is now practiced by the Jews and the Moslems. By this decision it was abolished and the whole Jewish ritual with it, including the Jewish Sabbath. The four things named were necessary; the others were unnecessary. The letter, which was addressed to the Gentile brethren of Antioch, Syria and Cilicia, and which was the earliest document written by the apostles, was committed to the care of the brethren from Antioch, accompanied by Judas, a prophet, and Silas, who afterwards became the companion of Paul.

PAUL'S SECOND MISSIONARY TOUR (15:40-18:22).—Taking Silas, Paul was commended by the brethren for his second tour, which extended through Asia Minor into

[44]Gal. 2:2. [45]Gal. 3:24, 25. [46]Gen. 9:4.

Europe and returning to Antioch, covering about three years, 50-53 A. D.

Syria and Cilicia were both Roman provinces, Antioch being the capital of the first and Tarsus of the second, which was the home of Paul, and where he had previously proclaimed Jesus.[47] *Derbe and Lystra* were cities that he had visited on his first tour, when doubtless Timothy, who lived at Lystra, became a disciple, and now he joined Paul and Silas, completing a familiar trio. "The Churches were strengthened in the faith and increased in number daily."[48]

Phrygia and Galatia were regions in the center of Asia Minor, with varied boundaries. The first meant the land of the Phryges, who were several united tribes from Macedonia, and nine hundred years before Christ they were the masters of the sea. Some of the Jews from this region were in Jerusalem at the first Pentecost and heard the apostles speak in their dialect,[49] and this may have been the founding of Christianity in Phrygia. Later persecution under Diocletian was the most severe in this region of all in Asia Minor. Galatia had its origin from a colony of Gauls, who came to Asia Minor in the third century, and they were the Frenchmen of that part of the world. Pisidian Antioch, Iconium, Lystra and Derbe doubtless belonged in this region, and to these Paul's Epistle to the Churches of Galatia is addressed.

They were forbidden by the Holy Spirit at this time to preach in *Asia,* which was the southwestern province, or *Mysia,* which was the westernmost province, or *Bithynia,* which was the northernmost province of Asia Minor.

Troas was near the site of the ancient Troy, and may be called its continuation. It was a large city, and the

[47]Acts 9:30. [48]Acts 16:5. [49]Acts 2:10.

chief harbor for ships to and from Macedonia. Because of its legendary connection with the founding of Rome, Julius Cæsar once planned to transfer his capital from Rome to Troas, and later, when Constantine removed his throne from Rome to Byzantium, now Constantinople, he first considered Troas, doubtless for the same reason. Here Paul saw the vision of the man of Macedonia, possibly Luke, who joined the famous trio here, making four, hence the use of the personal pronoun "we." The invasion of Europe by the traditional 3,000,000 Asiatics and others under Xerxes did not have half the importance of the entrance of these four unarmed men bearing the message of Jesus to a lost continent. *Samothrace* was an island in the Ægean Sea, and a small town on it bore the same name. Its mountains reached to a height of 5240 feet. Here Philip of Macedonia was initiated into the mysteries of the god Cabiri, which was said to have had its first worshippers on this island.

Neapolis, meaning "new city," is the same as Naples. It was the seaport of Philippi, which lay ten miles inland. *Philippi* was rebuilt by Philip of Macedonia and named in his honor about the middle of the fourth century before Christ. In 42 B. C. Brutus and Cassius, who had caused the death of Cæsar in hope of restoring the republic, were defeated in the famous battle under its walls by Antony and Octavian, afterwards Augustus. There was no Jewish synagogue in the city, and on the Sabbath Paul attended a prayer-meeting on the river bank. Lydia was the first European converted to Christianity. Paul cast a demon out of a soothsaying maid, which caused the arrest of Paul and Silas, followed by their being publicly beaten with rods on their bare backs and imprisoned with their feet in the stocks. The jailer and his household be-

came disciples. The name of the city still lingers about its ruins. To the Church there Paul addressed one of his Epistles. *Amphipolis and Apollonia* were towns of Macedonia. The first was called "the all-round city" because of its strategic position and the river being on three sides; the other was an inland town, whose site is unknown.

Thessalonica is now called Saloniki, and, next to Constantinople, it is the most important town in European Turkey. It was the metropolis of Macedonia, at that time situated on the inner bay of a winding gulf. It was rebuilt in 315 B. C., when its name was changed from Therme to Thessalonica, which was the name of the wife of Cassander, one of Alexander's generals, and the daughter of Philip and step-sister of Alexander the Great. Cicero was kindly sheltered there during seven months of his exile. Paul was there over three weeks, and preached in the Jewish synagogues until, hostility arising from Jewish jealousy, they had to flee. To the Church there Paul addressed two of his Epistles. *Berœa* was an old town of considerable size, and is now called Verria. Paul preached in the synagogue, and the Jews there have distinguished themselves throughout all ages for their daily examining of the Scriptures to see if what Paul said was true. Many believed, but because of hostility he left, leaving Silas and Timothy there.

Athens goes back to the days of its lengendary founder, Cecrops, and his Egyptian colony 1550 B. C., and it was first called Cecropia, and later it was called Athens from the prominence given to the goddess Athene, which is the same as Minerva. In 480 B. C. it was destroyed by Xerxes, but it arose more magnificently than before. The Areopagus was a high hill, sometimes called Mars' Hill, because of the legendary story of the god Mars' being tried

there for murdering one of the sons of Neptune, and it became the seat of the highest tribunal of ancient Athens. The members of this court, who were composed of ex-archons, or ex-chief magistrates, who had conducted their office blamelessly, sat in the open air on benches hewed out of rock. Two hundred yards away was the Acropolis, literally "highest city" or highest hill in the city, which was adorned with a beautiful temple to Athene, called the Parthenon, and a great uncovered statue of Athene that could be seen for many miles at sea. Temples and statues so crowded this hilltop that Aristides called it "one great offering to the gods." Phidias had transformed its marble quarries into forests of statues, and art was everywhere in Athens.

Josephus said that its citizens were the most pious of the Greeks, and Philo said that they were the brightest intellects. Philosophy, literature and art flourished there; statesmen, poets and warriors were her citizens. It was the university of the Roman empire and the intellectual capital of the world. The Piræus was its landing, and on the road three miles inland to the city were a number of altars to the unknown gods. It was said that it was easier to find gods than men in Athens.

The *Epicureans* and *Stoics* were the two leading sects of Athens. The first was founded by Epicurus in the fourth century before Christ, and they taught that pleasure is the chief purpose of life. Said Epicurus, "When we say that pleasure is the end of life we do not mean the pleasure of the debauchee or the sensualist, as some, from ignorance or from malignity, represent, but freedom of the body from pain and of the soul from anxiety." This most humane of the ancient creeds had degenerated

from the principles which its founder taught in his quiet garden.

The Stoics were founded by Zeno of Cyprus in the third century before Christ, and their principles were largely drawn from the philosophy of Socrates and Aristotle. They affirmed that the highest good was indifference to pleasure or pain. They repressed emotion and condemned pleasure. Josephus classed them with the Pharisees on many points, especially predestination. They were Pantheists and believed that the soul at death was absorbed by God. On the death of Augustus one of them said, "The dust returns to the earth and the spirit to God," but they did not believe in the resurrection. Both of these sects were trying to make philosophy a life.

Taking his text from a heathen altar, and the only other text quoted being from their own poets, Aratus and Cleanthes, Paul delivered one of his greatest discourses. To him God is everywhere—in a hand's touch of everyone—and all mankind is His offspring. From this thought Tennyson said:—

"The sun, the moon, the stars, the seas, the hills and the plains,
Are not these, O soul, the vision of Him who reigns?
Dark is the world to thee; thyself art the reason why;
For is He not all but that which has power to feel, I am I?
Glory about thee, without thee; and thou fulfillest thy doom,
Making Him broken gleams, and a stifled splendor and gloom.
Speak to Him, thou, for He hears, and spirit with spirit can meet;
Closer is He than breathing, and nearer than hands or feet."

Although the poets' god was Zeus of the Greeks, Paul used it of the true God and delivered the Divine order for universal repentance, "Inasmuch as He hath appointed a day in which He will judge the world in righteousness by the Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from

the dead."[50] The doctrine of the immortality of the soul was to them fascinating; but the doctrine of the resurrection of the body was revolting, and at this they mocked. Of immortality, Pindar, the prince of their lyric poets, who lived four hundred years before Christ, had said:—

"The islands of the blest they say,
The islands of the blest
Are peaceful and happy by night and day
Far away in the glorious west.

"They need not the moon in that land of delight,
They need not the pale, pale star;
The sun he is bright by day and night
Where the souls of the blessed are.

"They till not the ground, they plough not the wave,
They labor not—never; oh, never!
Not a tear do they shed, not a sigh do they heave,
They are happy forever and ever.

"Soft is the breeze, like the evening one,
When the sun hath gone to his rest;
And the sky is pure, and the clouds there are none
In the islands of the blest.

"The deep, clear sea, in its mazy bed,
Doth garlands of gems unfold;
Not a tree but it blazes with crowns for the dead
Even flowers of living gold."

All peoples have believed in some phase of immortality, but no race ever robed it in such beauty as the Greeks. Christianity went further than immortality. Jesus said, "Marvel not at this: for the hour cometh, in which *all that are in the tombs shall hear His voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment.*" This is the distinctive peculiarity of Christi-

[50] Acts 17:31.

anity, and even poetic Athens gave converts to this new religion. Dionysius, who was a member of the court of Areopagus, became a bishop of the Church at Athens and died a martyr.

Corinth was the capital of the Roman province of Achaia, and it was called the "two-seaed Corinth" because it was situated on the isthmus, three and a half miles wide, which connected the Peloponnesus with the mainland of Greece, having a harbor on both sides, that on the west being called Lachærum and on the east Cenchreæ. In consequence of this Pindar called it "the bridge of the sea." Small boats were sometimes hauled across the isthmus. Attempts to cut a canal across were regarded as impious, because it was interfering with the Divine plan. Later Nero undertook it, but it came to naught.

Near here were the scenes of the Isthmian games, which were one of the four great athletic contests and festivals of Greece, consisting of foot races, chariot races, boxing and wrestling. The victor's prize was a wreath of the foliage of a pine tree, which grew in abundance there. Its architectural beauty gave it great fame, the Corinthian column in particular being one of the choicest remnants of Grecian art. It was destroyed by the Romans in 146 B. C., but exactly one hundred years later it was refounded by Julius Cæsar as a Roman colony, and it arose to be the governmental and commercial center of Greece. Its temples were in abundance, and its vice became as famous as its architecture. Its glory now lies in the dust, and Gortho is the name of the village.

Paul preached there for eighteen months, first to the Jews and the Greeks; then he broke with the Jews and turned to the Gentiles. He first met Aquila and Priscilla there, and he was arrested there and brought before

Gallio, the Roman proconsul, who dismissed him. "Many of the Corinthians hearing believed, and were baptized."[51] While there Paul addressed two Epistles to the Church in Thessalonica; later to the Church in Corinth he likewise addressed two Epistles. *Cenchreæ* was the eastern seaport of Corinth, where Paul had his hair cut in compliance with a vow and where Phœbe was deaconess of the Church.[52]

Ephesus was the metropolis of the Roman province of Asia, and ranked with Alexandria and Antioch. It was situated three miles from the sea, on the river Cayster, which later became so filled with silt from the fertile valley that it was unnavigable. It was founded by Androchus the Athenian in 1044 B. C., who drove out the inhabitants that had been planted there two hundred years before by Hercules, and established a Grecian colony. It became the royal residence of the Ionian kings, whose dominion included twelve cities, Smyrna and Miletus being named with Ephesus among them, in the western part of Asia Minor.

This district was called Ionia, from the mythic hero Ion, the son of Apollo. It was conquered by Crœsus, then by Persia, then by Alexander the Great, and at Paul's time it was under the control of Rome, whence it had been since 129 B. C. Poetry, philosophy, literature and art flourished there, and the Ionic column is a remnant of their taste of beauty.

Ephesus was famous both as the birthplace of the goddess Diana, which is the Latin of Artemis, and the site of the great temple consecrated to her worship, which was one of the seven wonders of the world. It was said that the sun saw nothing in its course more magnificent than

[51]Acts 18:8. [52]Ro. 16:1.

the temple of Diana. The first temple was set on fire by an Ephesian named Herostratus in 356 B. C., and burned to the ground, and it was said that the goddess was absent on that night superintending the birth of Alexander the Great. It was rebuilt by liberal contributions from all Asia, and was more beautiful than before, being 220 feet wide by 425 feet long, and surrounded by one hundred and twenty-seven marble pillars sixty feet high, and both Phidias and Apelles put the wealth of their paintings on its walls. The emblem of Diana was a bee, and her priestesses were called "bees." Ephesus was called the Temple-warden. It was a city of great wealth, and the temple was the depository for the money both of the city and individuals, serving as a kind of bank. The whole city is now in ruins and only wild beasts live there.

The planting of Christianity there may be ascribed to Aquila and Priscilla, whom Paul left there on his first visit to the city, when on his second missionary tour. On his third tour he remained there from two to three years,[53] out of which visit came a strong Church. The apostle John made it his home, and it is said that Mary, the mother of Jesus, was buried there. To the Church there Paul addressed one of his Epistles.

Leaving Ephesus, he sailed to Cæsarea, and, after saluting the Church there, he returned to Antioch.

HOUSEHOLD CONVERSIONS (10:24, 44-48; 16:14, 15, 23-34; 1 Cor. 1:16; 16:15).—A whole family in Christ is a beautiful picture, and the New Testament furnishes us four such cases:

(1) Cornelius of the Italian band at Cæsarea became a disciple, and with him his household, including his kinsmen and near friends—"*all them that heard the Word.*"[54]

[53] Acts 19:8, 10; 20:31. [54] Acts 10:44.

(2) Lydia, a seller of purple cloth and garments of Thyatira, was a Jewess or a proselyte, for she kept the Sabbath. According to Ramsay, purple was a general term, and strictly speaking turkey-red was the color referred to, it being produced from the madder root that is found in great abundance around Thyatira. Lydia's heart was open to the Word and she obeyed. Paul was forbidden to preach the word in Asia, yet his first convert in Europe was an Asiatic. Speaking of her household, Plumptre said, "It may well have consisted of female slaves and freed-women whom she employed and who made up her family."

(3) In the presence of the miracle of the earthquake, the opening of the prison doors and the bands falling off the prisoners, the jailer, trembling with fear, asked Paul and Silas, "Sirs, what must I do to be saved?" As he was a Pagan, and not having heard of Jesus, they said, as one would say to an unbeliever now, "Believe on the Lord Jesus and thou shalt be saved, thou and thy house." They then preached to him and to all that were in his house, and their auditors were baptized the same hour of the night, and "rejoiced greatly with all his house, *having believed in God.*"[55]

(4) Although not mentioned in the book of Acts, Paul, writing to the Church at Corinth, reminded them that he baptized the household of Stephanas,[56] and in the close of the same Epistle he spoke of "the house of Stephanas's" having given themselves to the ministry.[57]

It is written of these households that, in the case of Cornelius, they all spoke in tongues and believed,[58] of the jailer that they all believed and rejoiced in the Lord,[59] of

[55] Acts 16:34. [56] 1 Cor. 1:16. [57] 1 Cor. 16:15. [58] Acts 10:46; 15:9. [59] Acts 16:34.

Stephanas that they gave themselves to ministering to the saints,[60] and of Lydia nothing is said of her household other than its hospitality,[61] but it is only reasonable to conclude that they must have been of a general resemblance to the other three, namely, believing and rejoicing or serving.

Paul's Third Missionary Tour (18:23-21:15).— Having spent some time in Antioch, Paul started upon his third and last missionary tour, largely revisiting the Churches that he either had already established or previously visited, covering about four years, 53-57 A. D., and, being arrested in Jerusalem and imprisoned, he never returned to Antioch.

Galatia and Phrygia were the central regions of Asia Minor, which he had visited twice before and now the third time, "establishing all the disciples."

Ephesus had been visited hurriedly by him on his second tour. Previously to his second visit a certain learned Jew named Apollos had come to Ephesus from Alexandria, which for two centuries had been a center of philosophy and arts, the great library there containing 700,000 volumes. One-third of the Alexandrian population was Jewish and that city had become the center of Jewish learning, although the Jews there were despised and regarded as unorthodox by their brethren in Palestine. Apollos spoke with accuracy and power many things concerning Jesus, of whom he appears to have learned only by hearsay; nevertheless he was deficient in his knowledge of the Divine plan of salvation,[62] for he knew of no other baptism than that practiced by John,[63] but when Priscilla and Aquila heard him, and the mention of Priscilla first may indicate that she was a stronger teacher than her hus-

[60] 1 Cor. 16:15. [61] Acts 16:15. [62] Acts 18:25. [63] Mt. 3:6.

band, they taught him the Way more accurately.[64] He appears to have kindly received their instructions and departed for Corinth.

Either Priscilla and Aquila did not fully understand Christian baptism themselves, for "certain disciples" at Ephesus, where these two disciples had been left by Paul, likewise knew of no other baptism than that practiced by John, or it may have been that Priscilla and Aquila had not met these "certain disciples" so as to teach them the Way;[65] but whatever were the conditions regarding Priscilla and Aquila, the "certain disciples" in Ephesus were rebaptized and this time "into the name of the Lord Jesus," and Paul laid his hands upon them, giving them the miraculous power of the Holy Spirit. He preached daily in the school of Tyrannus, of whom nothing is known, as he had done in a private dwelling in Corinth.[66] Many who practiced magical arts brought their books, amounting to $8,000 or $10,000, and burned them. "So mightily grew the Word of the Lord and prevailed."

Because of the falling off in the sales of the small silver, marble and terra-cotta representations of the goddess in her shrine, which persons took with them on journeys and kept in their dwellings, Demetrius, probably master of a guild of artisans, stirred up a riot against Paul. The theater of Ephesus, which had no roof, is said to have been the largest building ever erected by the Greeks, having capacity for 24,000 people. The town clerk, or secretary of the city, was the most influential person among its citizens, he being the keeper of the records, reader of the law to the people, receiver of all letters addressed to the city and was present when money was deposited in the temple.

[64]Mt. 28: 19. [65]Acts 2: 38. [66]Acts 18: 7.

During Paul's ministry of two to three years in Ephesus[67] he worked continually with his hands[68] and preached after working hours. While in Ephesus Paul addressed his first Epistle to the Corinthians.

The Rebaptizing at Ephesus (18:24-19:7). John's baptism was practiced by Divine authority and administered to those who confessed their sins, repenting thereof. There was connected with it no gift of the Holy Spirit, and John did not baptize into any name, so far as we know. His baptism was a part of the service of the forerunner, and so it was valid until the announcement of the establishment of Christianity on the day of Pentecost. After that time the administration of John's baptism was an invalid ordinance.

Christian baptism had its origin with Christ, and it was to be administered to those who repented of their sins and confessed their faith in Him. It was to be done into the name of Christ and the gift of the Holy Spirit was connected with it. Such appears to be valid baptism according to the Scriptures, and it must remain so until Christ revokes the order. He said, *"All authority hath been given unto me* in Heaven and on earth. Go ye therefore, and *make disciples* of all nations, *baptizing them into the name* of the Father and of the Son and of the Holy Spirit."[69] On the day of Pentecost Peter said, "Repent ye and be baptized everyone of you *in the name of Jesus Christ unto the remission of sins; and ye shall receive the gift of the Holy Spirit."*[70]

It appears that all the apostles and the others of the one hundred and twenty were baptized with the baptism of John, since Jesus, when on earth before His crucifixion,

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[67]Acts 19:8, 19; 20:31.
[68]Acts 20:34; 1 Cor. 4:12.
[69]Mt. 28:18, 19.
[70]Acts 2:38.

urged all to submit to John's baptism,[71] but this was before the day of Pentecost, when John's baptism was valid, and the 3,000 that were baptized on that day, it is said, "were added" unto the one hundred and twenty who it is presumed received John's baptism. However, henceforth all who accepted Christ were to submit to Christian baptism. The willingness of obedience is beautifully illustrated when, on hearing the explanation of the two baptisms, "certain disciples" "were baptized into the name of the Lord Jesus," or, the longer form, "into the name of the Father and of the Son and of the Holy Spirit," they having received John's baptism since the establishment of Christianity, consequently they were living under an invalid ordinance.

Paul's contact with the disciples at Ephesus revealed a deficiency in knowledge of the Way and perhaps in their manner of living. His inquiry disclosed that they had never heard whether the Holy Spirit had come—that essential personality, without whom one cannot claim fellowship with Christ.[72] These disciples were groping in the dark, and although they had received neither Christian baptism nor the Holy Spirit, they are spoken of as "disciples"—*learners of Jesus.* They were rebaptized, when they received the gift of the Holy Spirit in conformity to the promise on the day of Pentecost, and Paul laid his hands upon them, giving them the miraculous power, as Peter and John did with the Samaritans,[73] and "they spake with tongues and prophesied." These are the only two instances in the book of Acts of the miraculous power of the Holy Spirit being given by the hands of the apostles, implying that no one else but the apostles could give this power. Timothy received the same or a

[71]Lu. 7: 29, 30. [72]Ro. 8: 9. [73]Acts 8: 14-18.

similar power from Paul.[74] This miraculous power may have been given in many quarters by the apostles, for the New Testament not being written, the young Churches needed some infallible guide, such as could be given by one who was divinely inspired.

It is of importance to remember that *the baptism of the Holy Spirit* came on the Jews on the day of Pentecost and on the Gentiles in the household of Cornelius—an historical fact, marking His advent into this world; *the gift of the Holy Spirit* came to all believers on their obedience to Christ—marking his ownership of the believer; *the miraculous power of the Holy Spirit* was given by the laying on of the hands of the apostles—a necessary control of individuals for the guidance of the early Church before the New Testament was written.

Macedonia was an important and famous kingdom of Greece, with its capital at Pella, exercising a paramount influence for two centuries over the fortunes of the ancient world. Although the Greek language and civilization prevailed among this composite people, the Macedonians were never acknowledged by the Greeks as fellow-countrymen, especially the Greeks of Athens. However, its gradual ascendency under Philip, who unified the Greek republics, culminated under Alexander the Great in a world-empire, reaching from the Adriatic to the Indus. On his death many violent changes followed, and the Macedonian motherland was the scene of great struggles until in the battle of Pydna in 168 B. C. Macedonia fell before the Roman arms, and in 146 B. C. it became a Roman province, and a few years later Thessalonica became the governmental capital, with the residence of the Roman proconsul. On Paul's second tour he founded Churches

[74] 2 Tim. 1:6.

in Philippi, Thessalonica and Berœa, which he revisited on his third tour, giving them "much exhortation."

Greece, which is the only time this word occurs in the New Testament, was the territory lying south of Macedonia, which the ancient Greeks call Hellas and themselves Hellenes, but the Romans originated the designation Greece and Greeks from a small tribe called Graikoi, with whom they first came in contact on landing there. The term as used here is equivalent to Achaia, and so it is a record of his second visit to Corinth, where he spent three months, when the Jews plotted to kill him.

Macedonia was visited the third time, for instead of going directly from Corinth to Syria, as he had planned, he went north, and as Philippi was the first European city for his missionary labors, it is now the last European city that he visited on this third tour. *Troas* was reached in five days, and there they observed the Lord's Supper and Paul preached and raised Eutychus from the dead.

Assos, which was an important seaport town in the province of Asia, was connected by a Roman road with Troas, about twenty miles distant, which could be traveled by land in less time than by water. Paul walked along this road. In this region was a stone called *lapis Assius,* or stone of Assos, in which bodies were entombed, and it was said that this stone consumed the flesh and bones in forty days, leaving only the teeth. Here originated the sarcophagus, which later was introduced into Egypt, using another stone, where it was used for preserving the bodies rather than for destroying them. The Greeks, although making a perfect representation of the human body as the highest expression of art, cared nothing for it after death; on the other hand, the Egyptians, believing in the immor-

tality of both soul and body, were careful to preserve the bodies of their dead.

Mitylene was the chief town on the island of Lesbos, which lay about ten to twelve miles from the mainland of Asia. It is one of the few ancient towns of the Ægean that is still flourishing. *Chios* was an island about five miles from the mainland, and is now called Scio. *Samos* was one of the most important islands in the Ægean, and the town bore the same name, which was a center of Ionian luxury, art and science.

Miletus was once the greatest Greek city in Asia, being older than Ephesus. It appears for a time to have been the capital of the Ionian confederacy, and from it more than seventy-five colonies were founded. Its commerce reached to the Atlantic. Other cities of that region surpassed it in the times of the Roman dominion, and now it is nothing more than a village. From here Paul sent about sixty miles north to Ephesus for the elders of the Church, although by air line the distance is estimated by Ramsay to be thirty-two and a-half miles, but because of the rivers and mountains the road was longer. The elders of the Church at Ephesus came to Miletus as requested, and Paul exhorted them to fidelity, and bidding them farewell, he returned to the ship for the continuation of his voyage.

Cos was an island, called "the garden of the Ægean," because of its fertile fields and fine fruits and wines and production of silk. The town which bore the same name was famous for its temple of Æsculapius, the god of medicine, which had connected with it one of the oldest and greatest medical schools in Greece, and it was the birthplace of Hippocrates, the greatest Greek physician, who adorned this school with his genius.

Rhodes was the name of both the island and the city. Strabo regarded it as the most splendidly equipped city of the first century in respect to harbors, streets, walls and other improvements. In it was an idolatrous temple erected by a Jew, also the famous temple of the sun, and the proverb was, "The sun shines every day in Rhodes." The famous Colossus, which was named as the chief of the seven wonders of the world, was a statue of the sun-god, 105 feet high, which stood at the entrance of the harbor. It fell during the earthquake of 224 B. C.

Patara, which was a city on the mainland, was the port of Xanthus, the capital of Lycia, and it was famous for its temple and oracle of Apollo. Paul changed ships there and embarked for Palestine. *Cyprus* was the island of the labors of his first missionary tour. *Tyre* was a colony from Sidon.[75] Herodotus gave the date of its founding as 2750 B. C., but Josephus made it 1217 B. C. Isaiah, however, spoke of it as a city "whose antiquity is of ancient days." It was built on both the island and the mainland, and it became the most celebrated city of the ancient world. Her glass works, her bluish-purple dyes obtained from the shellfish and her commerce gave her fame. Her mariners went into every port on the Mediterranean, went beyond the Strait of Gibraltar and rounded the continent of Africa. Tyre was the sea-pedlar of antiquity, and she was as famous in commerce as Jerusalem was in religion. Her colonies were planted everywhere, Carthage becoming the most famous. In 664 B. C. it was taken by the Assyrians, then by the Babylonians, then the Persians, and when Alexander the Great took it with his fleet, in 332 B. C., 6000 persons perished by the sword, 2000 were crucified and 30,000 women, children and slaves

[75] Isa. 23: 12.

were sold. Later it was under Syria, and in 65 B. C. it passed quietly under Rome.

Both Origen and Porphyry—one the friend and the other the bitterest enemy of Christianity—lived there, and after being the mother of colonies and the mistress of seas Tyre sank into desolation. It is now in ruins, its harbor being filled, and fishermen dry their nets on its rocks in fulfilment of Ezekiel's prophecy: "Behold, I am against thee, O Tyre, and will cause many nations to come up against thee, as the sea causeth its waves to come up. And they shall destroy the walls of Tyre, and break down her towers: I will also scrape her dust from her and make her a bare rock. She shall be a place for the spreading of nets in the midst of the sea."[76] In partitioning the land of Canaan among the Israelites, Tyre was mentioned,[77] but the inhabitants of Phœnicia were not driven out. Both David and Solomon made treaties with the kings of Tyre. Jesus visited the coasts of Tyre during His Galilæan ministry, and when Paul landed there it was the largest city of Palestine except Jerusalem. The disciples there advised Paul not to go to Jerusalem, and, being followed by them to the beach, where there kneeled down and prayed, Paul embarked from there southward.

Ptolemais, which was midway between Tyre and Cæsarea, was the Egyptian name for the ancient town of Acco,[78] being named after Ptolemy II Philadelphus after falling into his possession. It contained a splendid temple to Jupiter built by the Greeks and a gymnasium built by Herod. Josephus called it "a maritime city of Galilee." It is now called Acre, or Akka, and has a population of 12,000. Here Paul landed, and, remaining with the disciples there one day. He then went by land about forty

[76]Ezek. 26:3-5. [77]Josh. 19:29. [78]Jud. 1:31.

miles under the shadow of Mount Carmel down to Cæsarea and the nine men with him,[79] and they received the hospitality of Philip, the evangelist, who was one of the seven, and whose daughters had the gift of prophecy and proclaimed Jesus. Agabus foretold Paul's arrest at Jerusalem, and the apostle went thither, where ended his third missionary tour.

O Lord, grant me a love like that which took hold of the heart of Paul. Give to me a vision of the needed fields. Let me so forget myself that the only calculation I shall make will be the amount of Thy power and the extent of the lost world. Hardships, toils, disappointments—these things should not deter me. Whatever be in the way, Thou has taught me that no man putting his hands to the plow and looking back is fit for Thy Kingdom. Increase Thyself in me so that my witness for Thee shall be accurate and my service to Thee shall at no time be tardy. Cities that men have built have their day and then go down to dust and desolation. Let me never lose sight of that city—Thy city—my city—of which Thou art the Architect and Builder. It shall not perish, for Thou art the Keeper of it. Keep me until then. Amen.

QUESTIONS.

1. Familiarize yourself with the passages of Scripture at the beginning of this chapter. 2. Give the title and limit of the third division. 3. Name the chapters of the third division. 4. Of what command is this division the fulfilment? 5. What of Antioch and the Church there? 6. What of Barnabas? 7. Give a full account of Paul's first missionary tour. 8. What of his discourse in Antioch of Pisidia? 9. What of the Sabbath? 11. What of confirming the souls? 12. What of elders in the Church? 13. What of the great controversy? 14. What of the disagreement between Paul and Barnabas (15 : 36-41)? 15. Give a full account of Paul's

[79] Acts 21 : 8.

second tour as far as reaching Troas. 16. A full account from Troas to Berœa. 17. What of Athens and Paul's discourse there? 18. What of Corinth and Paul's ministry there? 19. What of Ephesus and Paul's return to Antioch? 20. Explain the household conversions. 21. Give a full account of Paul's third missionary tour as far as reaching Ephesus. 22. Explain the rebaptizing at Ephesus. 23. Give a full account from Ephesus to his tour through Europe and return as far as reaching Miletus. 24. A full account from Miletus to reaching Tyre. 25. A full acount from Tyre to Jerusalem. 26. Trace on the map each of the three tours. 27. What is your prayer in this study. 28. What is your prayer in the light of such missionary labors?

ACTS.

IV. Paul's Five Years' Imprisonment and His Five Defenses.—21 : 17-28 : 31.

"Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome."—*Jesus to Paul in the Prison at Cæsarea on the Night following his Trial before the Sanhedrin* (23: 11).

"There shall be a resurrection both of the just and unjust."—*Paul before Felix* (24: 15).

"Go thy way for this time; and when I have a convenient season, I will call thee unto me."—*Felix to Paul after his Sermon on Righteousness, Self-control and Judgment* (24: 25).

"Neither against the Law of the Jews, nor against the Temple, nor against Cæsar, have I sinned at all."—*Paul before Festus* (25: 8).

"Why is it judged incredible with you, if God doth raise the dead."—*Paul before Agrippa* (26: 8).

"With but little persuasion thou wouldest fain make me a Christian."—*Agrippa to Paul* (26: 28).

"There stood by me this night an angel of the God whose I am, whom also I serve."—*Paul in the midst of the Storm on the Mediterranean* (27: 23).

IV. Paul's Five Years' Imprisonment and His Five Defenses.—21:17-28:31.

With about twenty-two years of missionary labors back of him—years of toil and hardship, but years of Gospel seed-sowing and soul-reaping—Paul leaves Cæsarea for Jerusalem, although he had been warned by the prophet Agabus that greater persecutions awaited him there at the hands of both Jews and Gentiles.

Paul and the Jerusalem Church (21:17-26).—Paul was kindly received by the Jerusalem Church, and he delivered to them the offering which he had brought from the Churches of his own planting.[1] The apostles appear to have been away, doubtless in missionary work, but James, the half-brother of Jesus, and the elders, the officers in the local Church, heard on the day following the report of Paul's work among the Gentiles, in which they showed themselves to be in full sympathy. It was most difficult, however, for the Church in Jerusalem to get away from the ceremonial Law, being located at the center of Judaism, and so, while they believed Jesus to be the Christ,

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Markings.—Undermark, 21:17, 27, 40; 22:8, 30; 23:11; 24:15; 25:8; 26:8, 21, 28; 27:1, 26; 28:14, 16, 22; also undermark the words "defense" in 22:1; "a Roman" in 22:25; "Ananias" in 23:2; "resurrection" in 23:6; "conspiracy" in 23:13; "Felix" in 23:24; "Cæsarea" in 23:33; "in Herod's palace" in 23:35; "Ananias" and "Tertullus" in 24:1; "Felix" in 24:3; "Paul" and "defense" in 24:10; "two years" in 24:27; "Festus" in 25:1; "I appeal unto Cæsar" in 25:11; "Agrippa" in 25:13; "Agrippa," "Paul" and "defense" in 26:1; "Sidon" in 27:3; "Myra" in 27:5;

[1]Ro. 15:31.

some among them still practiced the Mosaic Law, although not requiring it of the Gentile converts.[2]

The charge that had been circulated against Paul was that he taught the Jews to apostatise from the Mosaic Law as an obligation imposed by the Gospel, which, in fact, he had not done, as was proven by his circumcising Timothy, who was only a half Jew, and calling the Corinthians more than a year before to witness that he had been a Jew to the Jews, observing their customs;[3] but to absolutely refute the charge, on the advice of James and the elders, Paul agreed to appear in the Temple with four Jewish Christians, who had taken the Nazarite vow of the Mosaic Law, and become a Nazarite with them, and share the expense, which was considerable.[4] While the four would require seven days, for they appeared to have touched a dead body, Paul's uncleanness, being from some other cause named in the Law, would require only a day.[5] The shaving of the hair in connection with religious vows is still customary with Orientals, especially the Moslems.

The difficulty of this transaction was Paul's participation in the offering of sacrifices, which was, however, not inconsistent, inasmuch as Paul and the most enlightened

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"Fair Havens" in 27:8; "Melita" in 28:1; "a viper" in 28:3; "Publius" in 28:7; "Puteoli" in 28:13.

Mark, 21:21, 30, 31; 22:4, 10, 16, 22; 23:2, 5, 30; 24:5, 6, 21, 25; 25:6, 12, 19, 25; 26:16-18, 32; 27:20, 24, 33, 37, 44; 28:4, 11, 24, 30, 31.

Personal mark, 27:23.

Mark with the cross, 26:23.

Mark with P, meaning prayer, 22:17; 27:35; 28:8, 15.

The names of the chapters of the fourth division: 22—Paul's Defense from the Castle Stairs Before the Multitude; 23—Paul's Defense Before the Sanhedrin and the Conspiracy for His Death; 24—Paul's Defense Before Felix at Cæsarea; 25—Paul's Defense Before Festus and His Appeal to Cæsar; 26—Paul's Defense Before Agrippa; 27—Paul Shipwrecked; 28—Paul as a Prisoner in Rome for Two Years.

[2]Acts 21:25. [3]1 Cor. 9:20. [4]Nu. 6:13-18. [5]Lev. 15:1-30.

Christians knew that the days of sacrificial offerings were past, but as a matter of expediency in which there was an exercise of Christian liberty, it was done to set at rest the murmurs of those Jewish Christians who did not see that sacrificial offerings were abolished, and perhaps their faith would have been wrecked by too revolutionary change. Those sacrifices were once all right, and gradually those who practiced them and became believers in Jesus would be led away from them to the real sacrifice of self for Him who is the sacrifice for us all.

The Old and the New Testament Contrasted.—It must not be overlooked that there are two testaments—*the first,* called the Old Testament, of which Moses was the lawgiver and designed chiefly for the Jews, and out of which came the Gospel, prophecies and promises; *the second,* called the New Testament, of which Jesus is the Lawgiver and designed for the whole world. Paul, referring to these two testaments, speaks of the first under the terms of "the Law," and the second as "faith." He said: "Before faith came we were kept in ward under the Law, shut up unto the faith which should afterwards be revealed. So that the Law is become our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor. For we are all sons of God, through faith in Christ Jesus."[6] To the Romans he wrote, "We are not under Law, but under grace."[7]

To the Corinthians he wrote, contrasting the ministrations of the Old and New Testaments under the terms "the letter" and "the spirit," as follows: "As ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministra-

[6]Gal. 3:23-26. [7]Ro. 6:14.

tion of death, written and engraven on stones, came with glory, so the children of Israel could not look steadfastly upon the face of Moses for the glory of his face; *which glory was passing away:* how shall not rather the ministration of the spirit be with glory? . . . *For if that which passeth away was with glory, much more that which remaineth is in glory.* . . . Moses, who put a veil upon his face, that the children of Israel should not look steadfastly on the end of *that which was passing away:* but their minds were hardened: for until this very day at the reading of the old covenant the same veil remaineth, it not being revealed to them that *it is done away in Christ.*"[8] Following close upon this, the writer of the letter to the Hebrews says, "In that He saith, A new covenant, He hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away."[9]

From these passages of Scripture it is concluded that the Old Testament is not now of force—not that the moral obligations are abolished, however. Many of these were before the Old Testament was, and later they were included in it, and still later they were included in the New Testament, as certain civic laws were before the British statutes were formed, and later they were included in that code of laws, and, on those laws being abolished in the American colonies, the statutes of the American republic contained many of the same laws; so the Old Testament as the first covenant was done away in Christ. *He did not destroy it, but He fulfilled it.* It is still valuable as God's first covenant with man, giving us lessons in the Father's dealing with the race and prophecies of the promised Messiah. The Sabbath, circumcision and the Passover were institutions of the Old Testament; the Lord's Day,

[8] 2 Cor. 3: 6-14. [9] Heb. 8: 13.

baptism and the Lord's Supper are institutions of the New Testament, and they have no connection whatever with the Old Testament institutions.

Of the Sabbath George D. Boardman said: "The Sabbath of Scripture is in the main Jewish, and, as such, local and transient. It is based largely on the decalogue, and the decalogue, although in its spirit for all lands and ages, is in its letter evidently for the Hebrews. This judgment is irresistible if we examine the connection, the preamble,[10] the local allusion in the fifth commandment, and the change of phraseology in the fourth commandment as given in Du. 10:15. If you base the Sabbath on the decalogue, I do not see but that you are bound to keep Saturday, inflict the Mosaic penalty for Sabbath-breaking, keep Passover and Day of Atonement and turn your churches into sacrificial slaughter-houses. Whereas these were a shadow of things to come, but the body is Christ's. It is a significant fact that the only full twenty-four hours which the Lord of all spent in the tomb was the Sabbath of the decalogue, or the Jewish Sabbath. The apostolic disregard of it is also strikingly significant, especially when we remember that many of their converts were heathen and that in their extant letters there is but one solitary allusion to it, and this in way of classifying it with ceremonial observances.[11] All this shows that the Scriptural Sabbath, or the Sabbath as an ordinance in the letter, was Jewish, and as such geographical and temporary." The same principle applies to every other Old Testament institution which has given away to those Christian institutions adapted to all places and all ages.

PAUL'S ARREST (21:27-36).—The Ephesian Jews, for the reference is to Asia, the province in which Ephesus

[10]Ex. 20:1, 2. [11]Col. 2:16.

was situated, sought to stir up Jerusalem as Demetrius did Ephesus some time before,[12] although they had no evidence whatever that Trophimus had been in the Temple, either in the inner court, which was for the Jews only, or the outer court, which was for the Gentiles; only they had seen him with Paul in the city, but malice is quick to put wrong constructions on doubtful acts before they are investigated. Their charge that Paul taught the Jews to apostatize from the Law was as electrical on the Jewish multitude as was the charge of Demetrius that Paul taught the Pagans to apostatize from Diana on the Pagan multitude of Ephesus.

In a little while Paul was in the hands of the mob, and they dragged him out of the Jewish court into the Court of the Gentiles, beating him, when he was arrested in consequence of the wrath of his countrymen by the chief captain, Claudius Lysias, who was called the chiliarch, or military tribune, the leader of a thousand men, answering somewhat to a colonel in an American army. Paul would have been lynched had it not been for these soldiers from the tower of Antonia which stood in the northwest corner of the Temple court, where the Roman garrison was quartered. In Corinth another Roman official, Gallio, the proconsul of Achaia, had befriended Paul from the malice of his countrymen.[13] Bleeding and stunned, the soldiers lifted him on their shoulders and carried him into the castle, while the multitude cried, "Away with him."

PAUL'S DEFENSE BEFORE THE MOB (21:37-22:29).—"Thou art not, then, that Egyptian," were probably the first words from the lips of the chief captain, who had taken Paul for the Egyptian false prophet, spoken of by Josephus, who as an evidence of his ability to take Jeru-

[12]Acts 19:23-28. [13]Acts 18:12-17.

salem from the Romans predicted that on his reaching the top of the Mount of Olives the walls of the city would fall to the ground at his command. Felix scattered his band of 4,000 robbers, called *Sicarii*, or Assassins, and killed some, but the false prophet escaped; but Paul was no such character.

Standing on the castle stairs, chained to two soldiers, with garments torn and stained with his own blood, but bearing a dignity that brought quiet even to a mob, he made his defense, which may be divided as follows: (1) His former life was that of a persecutor like theirs—22:1-5; (2) his conversion was brought about by his belief in Jesus as the Messiah—6-16; (3) he was divinely commissioned to preach to the Gentiles—17-21. The whole address was tactful, several times standing on ground of common sympathy, but on his reference to the Gentiles as proper subjects for the Kingdom of God they broke into his address by crying out, "Away with such a fellow from the earth, for it is not fit that he should live," and throwing dust into the air as an expression of their rage, whereupon Paul was taken into the castle.

Captain Lysias failing to understand either the Hebrew language or the religion of Jesus, as stated in Paul's defense, decided to extort the confession of his crime by scourging him with leather thongs, which was a common practice in the Roman empire upon those who were not Roman citizens; but on Paul's claim to this distinction, the chief captain became alarmed, because to scourge a Roman citizen was treason, which was punishable with death. At the same time a false claim to Roman citizenship was also punishable with death; but the chief captain appeared to have accepted Paul's statement without question. Roman citizenship was obtained by being inherited from a

father who was a freeman, or by being born in a city which had been made free because of some special service to the empire, or by being conferred on one by the senate for meritorious service; but under Claudius Cæsar one could purchase his citizenship first for "a great sum," but later the franchise fell to a mere trifle.

PAUL'S DEFENSE BEFORE THE SANHEDRIN (22:30-23:10).—With little understanding of the charges against Paul, but recognizing that they were matters pertaining to the Jewish nation, Lysias called on the day following a session of the Sanhedrin, and there, perhaps in one of the rooms of the Temple, Paul stood face to face with the supreme court of the Jews, one of which he doubtless was once and some were doubtless among them then who gave him letters years before with authority to persecute the Christians. His defense was based on his conscientious course, the recital of which was interrupted by the command of the high priest to smite him on the mouth, which is still a custom practiced in Oriental courts to enjoin silence. It was, however, easier to do this than to disprove what he said.

Paul's defective sight perhaps prevented his recognizing the spokesman as the high priest, who, however, had been deposed and was then a usurper of scandalous character. It was difficult for Paul not to speak, standing in a mock trial before such a contemptible court, but having forgotten himself for a moment, he quickly suppressed his passion of indignation, and Alford suggested that this incident might serve for an apology, but never for an example. Whether Paul's answer was intended for prophecy or not, the high priest Ananias shortly afterwards died by the hands of assassins.

Seeing that the trial was futile, Paul tactfully precipi-

tated a discussion between the Pharisees and the Sadducees by proclaiming the doctrine of the resurrection of the dead, upon which these two Jewish sects differed widely, and thereupon enlisting the sympathies of the Pharisee party for his cause. The court broke up in confusion, and fearing lest Paul should be lynched, Captain Lysias commanded the soldiers to take him back to the castle.

CONSPIRACY AGAINST PAUL AND HIS REMOVAL TO CÆSAREA (23:12-35.—The night following the pretense of a trial before the Sanhedrin, when Paul must have been in great distress in the long hours as he sat in his cell, the Lord appeared to him with the assurance that he would witness for Him in Rome. Twice besides Paul had a similar experience—once in Corinth[14] and once in the storm on the sea;[15] but out of this hope next morning developed that forty men had formed a conspiracy to lynch him. Several times before similar conspiracies had been planned against him,[16] but Paul's nephew, who Alford suggested may have been a student in Jerusalem at this time, hearing of the conspiracy, gained admittance to the castle and told his uncle, who directed him to make it known to Captain Lysias, from which it appears Paul recognized him as both his friend and a just official. Forthwith under a guard of seventy cavalrymen, two hundred foot soldiers and two hundred spearmen—in all four hundred and seventy—Captain Lysias, hurried Paul away in the night from the castle in Jerusalem, somewhat as Pilate sent Jesus to Herod to get rid of the responsibility. On reaching Antipatris, somewhere in the plain of Sharon and between thirty and forty miles from Jerusalem, the soldiers and spearmen returned to the city, and, un-

[14]Acts 18:9, 10. [15]Acts 27:23. [16]Acts 9:24, 29; 20:3, 19.

der the guard of the cavalrymen, Paul was brought to Governor Felix at Cæsarea, then in the seventh year of his procuratorship, who placed him in one of the prison rooms of Herod's palace, awaiting his trial.

So bitter was the feeling against apostates from Judaism that even Philo vainly attempted to justify the practice of lynching. It is surprising that so pious a man as he should have said: "It is highly proper that all who have a zeal for virtue should have a right to punish with their own hands without delay those who are guilty of this crime; not carrying them before a court of judicature, or the council, or, in short, before any magistrate, but they should indulge the abhorrence of evil, the love of God, which they entertain, by inflicting immediate punishment on such impious apostates, regarding themselves for the time as all things, senators, judges, prætors, sergeants, accusers, witnesses, the laws, the people, so that, hindered by nothing, they may without fear, and with all promptitude, espouse the cause of piety."

PAUL'S DEFENSE BEFORE FELIX (24).—From a slave in the household of Agrippina, the wife of the Emperor Claudius, and the mother of the Emperor Nero, Felix rose to be the procurator of Judæa, where he was in his seventh year when Paul made his defense before him. He suppressed seditions and often maintained peace, but his administration was far from being free from corruption. He had taken to his palace through the designs of the Cyprian sorcerer Simon, the beautiful Jewess Drusilla, just twenty years old, who was the daughter of Herod Agrippa I, the murderer of the apostle James, and who was the wife of Azizus, prince of Emesa. Of Felix Tacitus said, "He exercised the authority of a king with the disposition of a slave in all manner of cruelty and lust."

Five days after Paul's arrival in Cæsarea the high priest Ananias and other representatives from the Sanhedrin, with the Roman attorney Tertullus, who had been employed to prosecute the case, appeared before Governor Felix's court, and the attorney charged Paul, (1) with being the leader of insurrection among Jews throughout the empire, which was punishable with death according to the Roman law; and (2) with being a ringleader of the sect of the Nazarenes, the only time this expression is used in the New Testament with this meaning, which was the term applied by the Jews to the Christians, and this was a matter to be settled by the Mosaic Law; and (3) with profaning the Temple, which was an offense against both the Roman and the Jewish laws, since the Romans pledged protection to the Jews in their worship.

The Jewish witnesses testified that these things were true, after which Paul made his defense, in which he denied in detail the charges of sedition among the Jews and profanation of the Temple, but confessed that he belonged to "the Way which they called a sect," and affirmed that that Way was the fulfilment of both the Law and the Prophets, and as Conybeare and Howson suggested, Paul claimed for the sect of the Nazarenes the same toleration that was extended by the Roman law to other Jewish sects and to other nations in the worship of their gods.

Ananias and his party being Sadducees, Paul again tactfully raised the issue of the resurrection of the dead to show that sectarian jealousy controlled the opposition against him. Felix knew something of the Christian religion, and also appeared to recognize that Paul was guilty of no crime, but he dodged the responsibility of decision on the pretense that he wanted to hear Captain Lysias' testimony, and there is no evidence that he sent for

the Captain, or ever intended to. While he appeared to be afraid to set Paul free, he gave him much liberty and allowed his friends to visit him.

Once he invited Paul to come before him and Drusilla, when the apostle, instead of pleading the justice of his cause and asking for freedom, preached a sermon on righteousness, self-control and judgment with such power and personal application that Felix was terrified. Afterwards, however, he talked with Paul frequently, hoping to secure money from him for his release, but no such dishonorable course appealed to the apostle, and after Paul's spending two years as a prisoner in the Cæsarean palace, Porcius Festus succeeded Felix as procurator of Judæa. Felix left Paul in prison, hoping to gain favor with the Jews, and a tradition says it was done at the wish of Drusilla. Felix was called by Nero to Rome to answer the charges from the Jews for some misgovernment in the province, and later he was banished into Gaul, where he died. Drusilla and her son, who bore the name of Agrippa, perished in the eruption of Mount Vesuvius in the reign of Titus, when Pompeii and Herculaneum were buried in the burning lava.

PAUL'S DEFENSE BEFORE FESTUS (25: 1-12).—In the second year of Nero's reign he appointed Porcius Festus to the procuratorship of Judæa. The new governor appeared to be an impartial and honorable official, but cold and skeptical. The high priest Ananias had been assassinated, but his successor in the high priesthood, Ismael, and the leading Jews were still desirous of killing Paul, and they formed another plot to lynch him, but Governor Festus apparently unknowingly defeated their plans by requiring them to come to his court in Cæsarea for the trial of the case. This was done, and their charges were the same as

in the trial before Felix, namely, guilty of apostasy from the Jewish Law, of profaning the Temple and of insurrection against Cæsar, and Paul denied them all; but Festus, wishing to ingratiate himself with his new subjects, asked Paul if he were willing to transfer his trial to Jerusalem, when the apostle, exercising the right of his Roman citizenship, appealed to Cæsar, which immediately ended the case in Judæa, and at the same time it doubtless threw some reproach upon Festus, who ought to have released Paul.

PAUL'S DEFENSE BEFORE AGRIPPA (25:13-26:32).—As Herod the Great, who gave the order for the murder of the infants in Bethlehem, was the first, so Agrippa II, or, as he described himself, Marcus Julius Agrippa, before whom Paul made his last defense, was the last of the Herod dynasty. He was the son of Herod, who murdered the apostle James, the nephew of Herod, who murdered John the Baptist, and the great grandson of Herod, who sought to kill Jesus in his infancy. When only seventeen years old he was first made king of Chalcis, a district east of the Jordan, and later he gave up Chalcis and received the tetrarchies of Philip and Lysanias, the district north and east of the Sea of Galilee, with the title of king. Bernice, the older sister of Drusilla, and said to have been equally beautiful, was the sister and wife of Agrippa, and it was reported that she was also for a while the wife of Titus, who, on returning to Rome after the death of Vespasian, refused to recognize her.

According to the custom of neighboring princes, Agrippa and Bernice visited Porcius Festus at his palace in Cæsarea on his appointment to the procuratorship. Partly to gain information from Agrippa concerning the doctrines of the Nazarenes, for Agrippa from a child had

been instructed in the Jewish religion and the Emperor Claudius had appointed him as the political head of the Jerusalem Temple, and partly as entertainment for his royal guest, Governor Festus commanded that Paul be brought into the reception-room of the palace for a hearing, and at the same time he had present the military tribunes and the leading citizens of Cæsarea. Festus' introduction of the subject to Agrippa betrayed an ignorance of both Jesus and the principles of His religion, but there was some excuse for this, inasmuch as Christianity was new and Festus had lived many miles away from the country of its origin. It was presumably the most dignified assembly that Paul had ever faced, and, aside from its being an opportunity to proclaim Jesus before a governor and a king as He prophesied to His apostles,[17] there could be no significance to his address other than securing a letter of kindly introduction from Governor Festus to the Emperor Nero, which doubtless influenced kind treatment to Paul while in the Roman prison and later his release. It was not a trial, for Paul had already appealed to Cæsar.

Of the five defenses this was the most magnificent, and it will always be classed among the greatest orations of the world. Opening with a graceful introduction—26: 2, 3, he told, (1) of his early life being identified with the Shammai wing of the Pharisee party, which was far more rigid than the school of Hillel, to which belonged such liberal men as Nicodemus, Joseph of Arimathæa and Gamaliel, and that his imprisonment was due to the malice of the Sadducees, who did not believe in the resurrection of the dead—4-8; and (2) he related his former position of a persecutor of the Christians and, as a member of the

[17] Mt. 10: 18.

Sanhedrin, voting for their death—9-11; and (3) he related his conversion to Christianity, when he came face to face with Jesus and received his commission as an apostle to the Gentiles—12-18; and (4) he affirmed his obedience to the heavenly command in preaching Christ at Damascus, at Jerusalem, in Judæa and to the Gentiles until arrested by his countrymen in the Temple at Jerusalem, since which time he had been in bonds, but nevertheless he had continued to testify that Christ must have suffered and been raised from the dead to give light to all people—19-23.

It was a great moment. Governor Festus interrupted him, and then as if aware that he had brought no conviction to the Pagan governor, Paul appealed to Agrippa, who responded by saying, "With but little persuasion thou wouldst fain make me a Christian." Years before Paul wanted to put all Christians in bonds; now he was anxious that all might be Christians as he was, except the bonds that made him a Roman prisoner. Christ had wrought wonderful changes in Saul of Tarsus.

PAUL'S VOYAGE TO ROME (27:1-28:16).—All things were working, but by strange circumstances of persecution, indecision and Roman law, for the fulfilment of the Lord's promise to Paul that he should bear witness in Rome[18] and for the answer of Paul's prayer to visit the brethren in Rome, uttered long before his arrest in Jerusalem.

While Chinese mariners were navigating their vessels by the compass, it had not yet come into use among the Greeks or Romans, and charts of the sea were likewise unknown among them. It was the custom for ships to keep in sight of the land during the day, hugging the

[18]Acts 23:11.

coast from point to point, and to be guided by the stars at night. Oars were used with the sails, some vessels having several thousand rowers, that of Ptolemæus Philopator having 4000. Like his Master some years before, Paul was numbered with the transgressors, for he, with other prisoners, was put in charge of Captain Julius, who perhaps had escorted Governor Festus from Rome to Cæsarea, for he was of the Augustan band, probably the same as the Italian band,[19] which doubtless formed a part of the imperial guards.

They took a ship of *Adramyttium,* which was a prominent city in the Roman province of Asia, famed for its commerce and for exporting a highly esteemed ointment, and from where it has been suggested Julius expected to cross with his prisoners and soldiers to Europe and thence go by land to Rome, which was frequently done. Aristarchus, who was with Paul in the riot at Ephesus, who accompanied him to Jerusalem and who it has been thought voluntarily shared Paul's imprisonments, was one of the fellow-passengers. Luke, who appears to have been with Paul throughout his imprisonment at Cæsarea, where he had ample time for gathering material from the apostle for writing the third Gospel, also appears to have accompanied him on his voyage, which he described so graphically and in such familiar use of nautical terms that it is one of the most beautiful pen pictures on the inspired pages.

Leaving the harbor of *Cæsarea* and bidding farewell to the sacred hills of Judæa, they first stopped at *Sidon,* the most ancient of the Phœnician cities and famous for its traffic in brass, cloths and slaves. Its harbor was protected by a ledge of rock lying off from the mainland, and the

[19] Acts 10: 1.

ships of Sidon, with those of Tyre, touched all the ports of the Mediterranean. It was once a great city, but now it has a population of only 10,000, and these are mostly Arabs, who dwell among the beautiful orange trees and who sit beside its water edge where the banks are covered with violets, so that Sidon may still be called "the flowery city," as it was by the Greek poet Dionysius. Captain Julius kindly allowed Paul to go ashore for a while to see his friends, who composed the Church there.

Passing by the island of *Cyprus,* they next stopped at *Myra,* which was one of the great cities of *Lycia,* and later became its capital. In the fourth century Nicholas was the Christian bishop of this city, and about him numerous legends have been told. He became the patron saint of children, and out of the legend of his giving presents to the children on the eve of his festival, which was December 6th, the idea passed to Christmas eve, and his name has become a household word of Christendom, under the Dutch term *Santa Claus.* At Myra, upon the order of Julius, the whole party was transferred to a ship of Alexandria, sailing for Italy.

With difficulty they came to *Cnidus,* which was a city of Caria, situated on a peninsula reaching far out into the Ægean Sea, which formed the dividing line between the southern and western coasts of Asia Minor. Passing along by the rocky but beautiful island of *Crete,* famous for its one hundred cities, and where Tacitus said the Jews had their origin, they came to *Salmone,* a promontory of Crete, now called Cape Sidero, where once stood a temple to Athene, and then to *Fair Havens,* which was a small bay on the coast of Crete, and about five miles away was the city of *Lasea,* which is now in ruins.

The Day of Atonement, called "the Fast," observed on

the 10th of the seventh month, Tisri, corresponding somewhat to our October, was passed, indicating that it was about the time of equinox; and, against the advice of Paul and on that of the captain of the ship, they sought to reach the harbor of *Phœnix,* somewhere on the southern coast of Crete, and winter there; but in the effort to make this, the ship was caught in a violent wind, called Euraquilo, meaning east-northeast, and for the next two weeks they were at the mercy of the storm, which drove them near the island of *Cauda,* which lay off the coast of Crete, and there, in calmer waters, they undergirded the ship, passing ropes under it and over its deck at right angles to its length, in order to keep all parts of the vessel in place. Besides the storm, they feared the quicksands off the African coast, which would mean a sure shipwreck and the death of all on board. Next day they threw the freight overboard, and the day following the furniture. In this desperate strait an angel appeared to Paul, assuring him that he should stand before Cæsar and that all on the ship should become believers in Christ through him. Said Matthew Henry, "Paul knows not where he is himself; yet God's angel knows where to find him out."

On the fourteenth night of the storm, when they were in the Sea of Adria, which includes all those waters between Crete and Sicily, they discovered that they were nearing land, perhaps by the noise of the breakers, which was confirmed by sounding. Towards the break of day and in the midst of the raging storm Paul besought them to break their fourteen days' fast, and assured them by the testimony of the angel that none should be lost, whereupon he gave thanks to God, and the two hundred and seventy-six men, including the crew and passengers, ate something, presenting a picture of rare beauty—the raging

sea, the first gray streak of the morning, when all was still dark, disheartened men taking hope and Paul and his companions as calm as though they were riding on the gentle waves of an inland lake. *The consciousness of God's keepership amid the storms of this human life is worth more than anything that this world can give.*

Under the light of the next morning they made for the shore, but the vessel running aground, the violence of the waves began to break the stern, and the hard-hearted soldiers advised killing the prisoners; but Captain Julius, desiring to save Paul, commanded them all to make for the shore, which they did, some swimming and some on broken pieces of the vessel, but all safely reached land.

The island was *Melita,* now called Malta, which contains ninety-five square miles, and is sixty miles from Sicily and two hundred miles from the African coast. It is famous for its marble quarries, and its history reaches back to its first colonization by the Phœnicians, and later by the Greeks. First under the rule of Carthage, it passed under eight other powers, and since 1800 it has been a part of England's dominion. One of the greatest sieges in history occurred there in 1565, when the Turks, in a futile attempt to take it, lost 30,000 of their best troops out of an army of 40,000, while the army of the defenders was reduced from 9000 to 600.

It has had a Christian population from the earliest time, perhaps from the planting of Paul, who, with the others in the shipwreck, was kindly treated by the inhabitants, who were Pagans. Paul was as ready to gather wood to make a fire for the comfort of the shivering men in their wet clothes as to heal the father of Publius, who was the chief of the island. Jesus had said, "They shall take up serpents . . . and they shall lay hands on the sick,

and they shall recover,"[20] which was the last recorded fulfilment in the Scriptures of this promise.

After three months they embarked on one of the Alexandrian fleet of imperial transports carrying grain from Egypt to Rome. The vessel was named *Dioscuri,* meaning "the twin brothers," bearing images of Castor and Pollux, the twin sons of Jupiter, who were the patrons of the sailors. They first stopped for three days at *Syracuse,* which was situated on the west coast of Sicily, and it was for years one of the most famous and magnificent of the Greek colonies, and at this time it was a Roman colony of distinction. For a day they stopped at *Rhegium,* now called Reggio, which was an ancient Greek colony on the extremity of Italy, and for several centuries it was a great city; even in Paul's time it was a flourishing town, famous for the worship of "the twin gods," because of the dangerous navigation of its waters, due to the strong current in the strait of Messina.

The Alexandrian ship finally cast anchor at *Puteoli,* now called Pozzuoli, which was the commercial port of Italy, situated on what is now the bay of Naples, and one hundred and fifty miles from Rome. It was famous for its sulphur springs, from which perhaps originated its name. There Cicero landed on the return from his exile to Sicily, and it was the landing place of Paul and his companions after their long voyage of many months from Judæa. They spent a week with the Christians there, and then started overland for Rome by the famous Appian military highway. A company of Christians came as far as the *Market of Appius,* which was forty-three miles from Rome, to meet Paul and his companions. There they doubtless rested and changed horses, and about ten miles

[20] Mk. 16: 18.

further, at the *Three Taverns,* which was doubtless a similar stopping place of three hotels, another company of Christians had come out to meet them, and they all accompanied them into Rome.

Paul's Imprisonment in Rome (28:17-31).—While many of its streets were narrow, irregular and dirty, Augustus began to make Rome the most magnificent city of the world, with its temples, palaces, commercial buildings and great aqueducts. More than a million and a half people lived on its seven hills, and all the languages of the world might be heard within its walls. It was the city of the gods. Poets and orators called it "the golden Rome," "the queen city." The eyes of the whole empire turned towards that "epitome of the world."

The first Jews taken there formed a Jewish colony in a quarter of the city, which came to be called *Ghetto,* meaning "Egypt." This was little more than sixty years before Christ, when, at the order of Pompey, who was in Syria with his Roman army, Aristobulus, a contestant for the Maccabæan throne at Jerusalem, and other Jews were sent as captives to the imperial city. Before Paul's conversion to Christianity there was a Christian Church in Rome, doubtless planted there by the Jews from Rome who were visiting Jerusalem at Pentecost, when the Holy Spirit descended for His mighty work, to convict the world of sin, righteousness and judgment. Paul had long desired to visit there; he had prayed for it; he had written the Christians there and had asked them to join with him in praying that he might be permitted to preach the Gospel there; and the Lord had promised him that he should go there. *The day had come and Paul was in Rome.* What history surrounded him! Over what historic paths he had carried the Gospel message—Antioch, Ephesus, Corinth,

Athens and other far-famed fields! His three tours took him in the midst of the richest history in the world, and at last he delivered his message to the citizens of the proudest city of that century. Every step in his advance was in the face of persecution and the motive was "the love of Christ constraineth."

But the conditions of his entrance into Rome were not as he expected nor desired. Instead of being free to go about the city and into the synagogues and even into the Forum with his Gospel message, he was in bonds and, as a Roman prisoner, he was awaiting trial before Cæsar. These conditions, however, did not discourage him. He called the leading Jews together and explained the circumstances of his imprisonment, enlisting their sympathies in arousing the common hope of Israel, and they desired him to tell them of "this sect" which is "everywhere spoken against," and on his presentation of the Gospel some believed and some did not. Paul abode in his own hired house, chained to a Roman soldier, who was changed perhaps every three hours, and *from this pulpit for two years he continued to preach Christ "with all boldness, none forbidding him."*

Among his companions during this period were Timothy, Aristarchus, Epaphras, Tychicus, Mark and Luke. Demas, through his love of the world, became tired of such circumstances and deserted him. The letter of Festus and the supplementary report of Julius doubtless influenced kind treatment, and the prosecutors not appearing, after something over two years Paul was given his freedom, but during that time he preached constantly and wrote Epistles to the Churches. The saints at Ephesus and Colossæ were cheered by his messages; he wrote Philemon in behalf of Onesimus; receiving an offering

from the Church at Philippi by the hands of their minister, Epaphroditus, he wrote them an Epistle, in which he said: *"Now I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the Gospel;* so that my bonds became manifest in Christ throughout the whole Prætorian guard and to all the rest; and that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the Word of God without fear."[21]

"What the story of Joseph is in the Old Testament," said Lyman Abbott, "that is the story of Paul's voyage to Rome in the New Testament—*a striking illustration of the truth and the method of Divine providence.* It had been Paul's earnest prayer that he might be permitted to visit the Christian brethren at Rome.[22] Many obstacles prevented; among others, the length and expense of the journey. God provides carriage without cost; an escort which ensures protection from assault by the inimical Jews; brings him into dangers which call forth the exhibition of his noblest qualities of patience, endurance, courage and cheerfulness—qualities appreciated readily by those who did not comprehend the faith which was their source; thus introduces him into Rome without an accuser or an accusation, and with the friendly countenance of the Roman centurion, who, if Julius Priscus, was a person of some influence and consequence in Rome; as a result, Paul had larger liberty of preaching the Gospel to both Jew and Gentile as a prisoner in Rome than as a freeman in Jerusalem, his very bonds aiding to the more effective preaching of the Gospel in the Roman camp and to the servants of Cæsar,[23] whom, as a Jew not officially sent to Rome, he could not have hoped to reach.

[21]Phil. 1:12-14. [22]Ro. 1:9-13. [23]Phil. 1:12-18.

Thus all things—the mob at Jerusalem, the unjust Felix, the irresolute Festus, the infamous Agrippa, the tempest, the bonds—*work together for his good and for the promotion of that work to which he had consecrated his whole life.* The fullness of his trust, the restfulness of his soul in God, in the irksome period of enforced inaction during the long imprisonment in Cæsarea, under the dangers involved before the judgment-seat, first of Felix, then of Festus, and throughout the voyage and shipwreck, in which he, the prisoner, becomes the leader and, as it were, the captain of all there are with him, exemplify the power and value of the Christian's trust in times of darkness and danger."

MIRACLES IN ACTS. — "These signs shall accompany them"[24] was the assurance of Jesus to His apostles, and the book of Acts is a confirmation of that promise. Not including the baptism of the Holy Spirit on the day of Pentecost and its immediate results,[25] and the household of Cornelius with its results,[26] nor the miraculous power of the Holy Spirit given by the apostles and the results following,[27] there are sixteen miracles recorded in the book of Acts as follows:

(1) *The man in Jerusalem who had been for forty years unable to walk cured by Peter and John* (3:1-10; 4:7-22); (2) *death of Ananias and Sapphira in Jerusalem* (5:1-11): (3) *the shadow of Peter curing the sick in Jerusalem* (5:15, 16); (4) *Peter and John delivered from prison in Jerusalem by an angel* (5:19-26); (5) *Paul cured of blindness in Damascus by the touch of Ananias* (9:17, 18); (6) *Æneas at Lydda, who had been sick with palsy for eight years, cured by Peter* (9:32-35); (7) *Tabitha at Joppa raised from the dead by Peter* (9:

[24]Mk. 16:17. [25]Acts 2. [26]Acts 10. [27]Acts 8, 19.

36-43); (8) *Peter delivered from prison in Jerusalem by an angel* (12:5-11); (9) *Herod Agrippa smitten to death at Cæsarea by an angel* (12:23); (10) *Elymas, the sorcerer at Paphos, smitten with blindness by Paul, it being the only miracle wrought by Paul to the injury of anyone* (13:6-12); (11) *a man at Lystra, who had been a cripple from his birth, cured by Paul* (14:8-10); (12) *a maid at Philippi, who had a spirit of divination, cured by Paul* (16:16-18); (13) *an earthquake caused and the prison doors opened at Philippi by the prayers of Paul and Silas* (16:25-29); (14) *many were cured in Ephesus by handkerchiefs or aprons being carried from Paul to the sick* (19:11, 12); (15) *Paul raised Eutychus from the dead at Troas* (20:7-12); (16) *Paul cured the father of Publius on the island of Melita* (28:7-10), and many other signs and wonders were done by the apostles[28] and Stephen[29] and Philip.[30]

ANGEL APPEARANCES IN ACTS.—Both the Old and the New Testament open with the appearance of angels, and throughout the pages of both books these heavenly messengers are constantly hovering over our fallen race and speaking to men in the name of God. Though now unseen with the human eye, they are still our guardians, for, said the writer of the letter to the Hebrews, "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?"[31]

In the book of Acts there are seven appearances, as follows: (1) At the ascension of Jesus on the Mount of Olives;[32] (2) an angel opened the prison in Jerusalem and brought out Peter and John and commanded them to preach in the Temple;[33] (3) an angel commanded Philip

[28]Acts 2:43; 5:12. [30]Acts 8:6. [32]Acts 1:10.
[29]Acts 6:8. [31]Heb. 1:14. [33]Acts 5:12-26.

to go on the way from Jerusalem to Gaza in order to speak to the eunuch;[34] (4) an angel commanded Cornelius at Cæsarea to send for Peter to tell him words whereby he would be saved;[35] (5) an angel delivered Peter from prison in Jerusalem;[36] (6) an angel smote with death Herod Agrippa at Cæsarea;[37] (7) an angel stood by Paul in the night of the storm on the Mediterranean.[38]

CONVERSIONS IN ACTS.—The greatest step in human life is turning to God. Beyond all others it is the subject of the first importance. The book of Acts is the book of conversions, and the simplicity of how this is brought about is best seen in a careful study of the following cases of the sinner's turning to the Saviour: (1) *The* 3000 *on the day of Pentecost* (2:37-42); (2) *the Samaritans* (8:5, 12); (3) *the eunuch* (8:26-40); (4) *Paul* (9:4-19; 22:7-16); (5) *Cornelius* (10:1-8, 21, 22, 44-48; 11:12-14); (6) *Lydia* (16:11-15); (7) *the jailer* (16:25-34); (8) *the Corinthians* (18:8).

Discussing the conditions of pardon as presented in the second chapter of Acts, the distinguished layman, author of *The Church of Christ,* said: "The Gospel is now before us for the first time in its fulness. We have heard the first discourse based upon its great facts, listened to the first inquiry, 'What must I do?' heard the first command given by the authority of Christ, and witnessed the conversion of 3000 persons and their baptism into the name of the Father, Son and Holy Spirit. It is evident from the preceding narrative, *first,* that these persons heard; *second,* that they believed; *third,* that they repented; *fourth,* that they were baptized; *fifth,* that they received the remission of sins and the gift of the Holy Spirit. Upon

[34]Acts 8:26. [35]Acts 10:3-8; 11:14. [36]Acts 12:5-11. [37]Acts 12:23. [38]Acts 27:23-26.

these conditions they became subjects of Christ's Kingdom. They entered His Church and are the first recorded who 'continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.' "

Faith in Jesus Christ is better than belief in doctrines about Him; genuine repentance is better than the form of it; obedience in baptism is better than the discussion of it, and the remission of our sins is God's first expression of pity for us as individuals; the gift of the Holy Spirit is God's best seal of our redemption, and holy, unwordly living is our best evidence of reconciliation with the heavenly Father.

"Salvation is the noblest song;
O may it dwell on every tongue,
And all repeat, Amen!
The Lord has come from Heaven to earth
To give His people second birth,
And make them one again."

Visions in Acts.—In the prophecy of Joel, quoted by Peter on the day of Pentecost, "And your young men shall see visions,"[39] there are found several fulfilments in the book of Acts, as follows: (1) *The vision of Ananias at Damascus concerning Paul* (9:10-16); (2) *Paul's vision in Damascus concerning Ananias* (9:12-19); (3) *the vision of Cornelius at three o'clock in the afternoon at Cæsarea* (10:3-8); (4) *Peter's vision at noon on the housetop in Joppa* (10:9-16, 30-33; 11:1-18); (5) *Paul's vision in Troas of a man in Macedonia* (16:9), and (6) *Paul's vision in Corinth when the Lord commanded him to preach with boldness* (18:9).

While we may not be permitted to share in like visions, yet all believers should live in the light of great distances

[39] Joel 2:28.

and see all things, not under the flickering light of reason or the little lamp of our experience, but under the light of God, who through the lips of the Psalmist said, "In Thy light shall we see light."[40] To see this world aright—ourselves and conditions about us—*we must see all things in the light of eternity,* for only under the heavenly light can we see things as they really are.

Thou, O God, art my Father. Through the blood of Jesus Thy Son and my Brother I claim Thy kinship. It is all I have; but it is my wealth of hope and peace that some day shall bring me to see Thy glory. I thank Thee that I have seen the life of Paul under the touch of Thy incorruptible pen. What heights Thou didst give to his character which once was stained with sin like mine! I bless Thee that I know that the same Spirit who fashioned Him is at His more difficult task of fashioning me; but I know Thou failest not, neither dost Thou know discouragement. Let me not be baffled by circumstances that I do not understand, for so long as I delight in Thee, Thou wilt give me the desires of my heart. The interest of Thy Kingdom must have precedence over all my needs, and I wait in Thy schoolroom that I may be taught to be kind and heroic, to be patient and persevering, to serve Thee and to see myself as I am and to remember my kinship with Thee and with all mankind. Then I shall always know Thee, whose I am and whom I serve. Amen.

QUESTIONS.

1. Familiarize yourself with the passages of Scripture on the page opposite the chapter on the fourth division. 2. Give the title and limit of the fourth division. 3. Name the chapters of the fourth division. 4. About how many years did Paul spend in missionary labors up to the time of his arrest? 5. What the charges against him on his return to Jerusalem? 6. What of

[40] Psa. 36:9.

Paul's position on the Law? 7. What of the Old and the New Testament contrasted? 8. What of Paul's arrest? 9. What of his defense before the mob? 10. What of his defense before the Sanhedrin? 11. What hopeful assurance did the Lord give to Paul the night following (23:11)? 12. What of the conspiracy against Paul and his removal to Cæsarea? 13. What of his defense before Felix? 14. What of his defense before Festus? 15. What of his defense before Agrippa? 16. What of his voyage as far as Myra? 17. As far as Melita? 18. Thence to Rome? 19. What of Paul's reception and imprisonment in Rome? 20. What the lesson of his experience as compared with that of Joseph of the Old Testament? 21. Name and give an acount of the miracles in Acts. 22. Name and give an account of the angels' appearances in Acts. 23. Give a full account of the conversions in Acts, naming what was done by the sinner. 24. What of the visions in Acts? 25. How should the believer in this day live? 26. What is your prayer in this study?

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